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TRACTS

OF

THE AMERICAN UNITARIAN

ASSOCIATION.

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1st Series. No. 204.

THE

MISSIONARY ENTERPRISE.

By Rev. CHANDLER ROBBINS.

PRINTED FOR THE

American Unitarian Association.

BOSTON:

JAMES MUNROE & CO., 134 WASHINGTON STREET.

July, 1844.

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I. R. BUTTS, PRINTER,
SCHOOL STREET.

MISSIONARY ENTERPRISE.

The whole history of the church furnishes no instance of liberality, on the part of any body of Christian believers, more remarkable, or more worthy of honorable record, than that of the churches of Macedonia, which St. Paul has commemorated in the eighth chapter of his second Epistle to the Corinthians:

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

The Apostle holds up this rare example of beneficence to the more flourishing and wealthy Corinthians, to stimulate them to more liberal contributions in aid of the poorer members of the Christian community, and to further the missionary operations which were the chief joy

and glory of the apostolic churches. And truly theirs was a most noble "forwardness" in giving, richly meriting the lavish encomiums of Paul, — worthy of being admired and imitated in every age of the church.

Persecuted on the one hand by the Gentiles, and on the other by the Jews; professing and holding to their faith at the expense of scorn and injury; at the hazard of imprisonment and death; in the severest trial of affliction, and in the deepest poverty; they had not only contributed to the general fund for benevolent and missionary purposes, but contributed joyously and abundantly, — contributed not after long and earnest solicitation on the part of the Apostles, but voluntarily; not only according to their means, but altogether beyond their ability. So that Paul, in speaking of their unprecedented liberality, makes mention of it as an express favor of God to them, in that he had so largely inspired their hearts, in the midst of their distresses, with such a generous and noble spirit, — a disposition as conducive to their own joy and improvement as it was creditable and honorable.

But, — so devoted were the Macedonian churches, — this forwardness in benevolent action was not the only subject of apostolic commendation. They not only gave spontaneously and abundantly of their property, but even, as St. Paul continues, went altogether beyond his hopes in their sacrifices for Christianity, and first of all gave their *own selves* to the Lord. This is beneficence worthy the name! This is Christian charity of the genuine stamp! None of your slow-hearted, calculating contributions, drawn out with extreme difficulty, and in scanty mites, after the whole catalogue of reasons and motives for benevolent action has been gone through with and reiterated,

after persuasion has exhausted its winning acts, and the heart-sickened pleader for necessities not his own, has been forced to condescend to *beg* in his brother's behalf — none of your stinted and reluctant benevolence, which yields to the urgency of the solicitation, rather than to the claims of the object for which it is asked, — none of this was the Macedonian communication; but a large, free, whole-hearted offering, which the churches begged the Apostles to take, rather than waited for them to solicit, — a willing and cheerful, though costly sacrifice on the altar of Christian sympathy and love, — a magnanimity of munificence, amounting even to heroism, and which it sets the generous heart on fire to contemplate.

In this light Paul evidently regarded it, for there is a glow in his language as he records it; and he relates it to the Corinthians in the expectation that it would produce a *kindling* effect upon them, as, if there was any spirit of generosity in their souls, it could not fail to do.

I have said that missionary operations were the joy and glory of the apostolic churches. This was emphatically the fact. The Apostles themselves, like the Saviour of whose spirit they were full, looked out upon the vast world as the field of Christian sympathy and enterprise. Broad and expansive was their charity. Grand, generous, sublime, were the aims of their beneficence, in sympathy with those of the universal Father and the universal Redeemer, whose sons, whose ambassadors, whose co-laborers they felt themselves to be. They looked out upon a world around them lying in darkness, and upon themselves as holding in their hands the torch of heavenly truth, which Jesus had lighted, and which, wherever they carried it, would spread illumination and gladness in the hearts and

along the paths of their benighted brethren. There was, indeed, a peculiar grandeur in the position of those primitive Christians, and they had grandeur of soul enough to feel it. There they stood, a little company of devoted but despised men, having entrusted to their charge the doctrines which were by and by to renovate the world. The light of ages, the light of the whole earth was concentrated in their minds, as in living and sacred urns. The bread of heaven, which should feed the spiritual life of all peoples, and kindreds, and unborn generations, was deposited with them, as in consecrated arks. The water of immortality, that should at length flow out over continents and islands, causing every moral desert to rejoice and blossom like the rose, and slaking the thirst of every fainting pilgrim to the eternal world, was swelling and streaming from their sur-charged souls, as from the hallowed fountain of Siloa.

And all their Christian enterprises were on a scale of grandeur that showed them equal to their position and their trust. We Christians of these modern days esteem it a great undertaking to make even one convert to our faith. The Apostles thought it easier to found a church. We are easily disheartened from our efforts, in a community where there are none to molest or make us afraid. They prosecuted their nobler plans without discouragement, in the face of an opposing world. We are satisfied to restrict our sympathy and our energies within the horizon of our homes and the pale of our own little church. They struck far off into savage wilds, and wandered on foot over continents, bounding their desires and endeavors to do good only by the circuit of the sun.

And their converts, every where, they sought to inspire with something of their own benevolence. All their

churches they taught to regard each other as members of one great Christian fraternity — from end to end of which brotherly love should circulate, and benevolent communication go on, according as there might be lack in one place and abundance in another. And all this Christian fraternity they taught to regard itself as a vast association for benevolent and missionary ends, whilst every individual of it should consider himself personally, as well as in his associated capacity, a herald of glad tidings to man, a messenger of salvation, a steward of the mysteries of Christ.

Such a thing as a church not interested, or taking a part in Christian missions, — such a thing as a Christian who spared no sympathy for the unconverted world, or would not lend his aid to measures for the propagation of the faith of Christianity, was an anomaly in the Apostle's day, as it ought to be regarded an inconsistency and disgrace in our own. Every prayer that is breathed to the great Father of mankind in such a church, or from such an individual, is little better than a mockery. Every offering up of thanks to the God that has blessed, — every verbal expression of gratitude to the Saviour that has redeemed, might well fall back in reproaches upon the heart that feels no longing to share the Gospel's boundless blessings with all whom they have not reached, that feels no disposition to make a sacrifice to diffuse them through the world. A man with money in his hands to spare, and yet giving nothing to propagate Christianity! Is it not obviously a misnomer, that he should call himself by the name of Him, who, though he was rich, yet, for our sake, for that man's own sake, became poor! A church made up of members of the wealthy, the educated, the influen-

tial, and numbers besides who cannot be called poor, or ignorant, or destitute of power to make themselves felt in the world, — such a church, doing nothing, and attempting nothing, in its collective capacity, with all its resources, for building up and strengthening other churches, for the diffusion of the scriptures, for the conversion of the world, has it any substantial claim, — one may well be pardoned for asking, — to the sacred, the much abused title of a *Christian* church ?

A Christian church, in the true sense, is a member of the church universal, and must feel a sympathy and membership therewith. It is a part of the great body of Christ on earth, and, as such, must be active, and contribute of its ability to the edification and strength of the rest. It is an association of those who have virtually pledged themselves to imitate Christ and advance his kingdom. It is a depository of the Gospel, — not for its own exclusive benefit, but for distribution to the world. It is an assembly not only to hear the Word preached, but to carry it into practice, both individually and collectively. It is a band of Christian believers, united together on Christian principles and for Christian objects. It is this, if it is anything. Anything else has no right to the name of a Christian church. And, if such a thing should ever be, as a denomination of Christians whose churches should be characterized by indifference to missionary enterprise, whose sympathies and energies should be narrowed down to the diminutive work of supporting worship for themselves alone, whilst the conversion of the unregenerated world should be left to the steady progress of time, and the natural expansibility of truth, — that denomination would deservedly become a by-word of reproach to all

coming ages, and the moral death to which it so carelessly left others, would soon be visited upon itself.

Such a charge has been oftentimes brought against our own churches. Whether justly or unjustly, is a question upon the discussion of which I do not presently intend to enter. There *may* have been good and weighty reasons, in the circumstances of our condition, to account for our comparative inattention to missionary movements. It may be true, that we had a preparatory work to do, and that there were certain necessary stages to be passed through, before we could be in a position to engage largely and heartily in the propagation of the Gospel. It may be true, that we were too young and too feeble as a denomination, and compelled to work too hard to gain a hold for our principles in a community, in which an almost overwhelming majority was arrayed against them. It may be also, that the impartial inquirer would find, upon a careful investigation of facts, that we have done a good deal, — much more than at the first glance appears, — of proper missionary work. And, on the other hand, it may be true, that we have been, as a body, too indifferent and too neglectful in this important regard.

But having alluded to the interesting question of our fidelity as a denomination to our Christian duties, I cannot dismiss it without a few thoughts that have a bearing upon its answer.

For the earlier days of the Unitarian movement in this country, we have no need to be ashamed. Their record is as bright and honorable as that of any period in the history of any religious body. It is a record of conscientiousness, soundness of mind, devotion to truth, fidelity

and earnestness, on the part both of the clergy and laity on whom the burden of that movement was laid. The results accomplished, moreover, were by no means unworthy of the abilities and virtues of the actors. The progress of Unitarian principles in New England was steady and remarkable, — if not so rapid as some of their more enthusiastic advocates expected, and all of their friends could have desired. Our faith was seen gradually and triumphantly gaining ground against a host of opposers. Without resorting to "extraordinary measures," without calling in the aid of excitements, — without cunningly and elaborately devised sectarian machinery, — by the simple force of sound reasoning upon the Bible, liberality of sentiment, and righteousness of life, it was seen supplanting, in one after another of the oldest parishes in New England, the authority of a more popular system of theology; till at length, through the whole circuit, from the extremity of Cape Cod to that of Cape Ann, along the very shores where the Pilgrims reared their first altars, embracing this city, once the very Zion of Orthodoxy, — there remain at this hour only two or three of the most ancient churches, in which it is not securely and quietly reigning. All this was accomplished by the noble generation of Unitarians, only a scanty remnant of whose representatives survive, to animate us with their presence or to guide us by their counsels. Of those, our fathers, we can never think without gratitude, or speak without respect. Whatever neglect or deficiency is chargeable to Unitarians, — they are free from reproach. Their peculiar work was well done, their own obligations, they faithfully discharged.

Whether the history of our churches in more recent

times, — for the last fifteen or twenty years, — is as honorable to those of us whose judgment is involved in its character, — is a matter that calls for our very serious reflection, — is a question that no one, I presume, will consider it so easy to settle. We have endowed, it is true, several chapels and ministers for the poor; established eight or ten missionaries in the south and west; built up a few new churches, and kept alive a few old ones, and founded in part a theological school. These are creditable enterprises. But are they sufficient in consideration of our means? In Boston we have been benevolent. But we are rich,—able, abundantly able to communicate freely to our brethren who are less favored in worldly and spiritual estate. But take New England through, are our churches generous? As a denomination, are we characterized and distinguished by beneficence? How many dwindling parishes might we not reckon amongst our number, directly around us here at home? How few new societies have been established during the last fifteen years in New England? And in the West and South, of which we talk and hear so much, how small is the number of churches we have yet founded — how unsatisfactory the condition of some of them — how soon may one tell over the names of every town and village throughout the broad sweep of those new and old settlements, in which the voices of our preachers have been heard! And extending our view wider and still more wide, till it embraces the mighty globe on which we live, — how altogether barren of fruits that redound to our glory, is that vast field which Christ opened before his followers as the only limit to their interest and zeal!

But, whatever may be the facts in regard to the past,

it is a most conspicuous feature in our present condition, that a new and earnest spirit of missionary enterprise is manifesting itself far and near amongst our churches. It is an indubitable symptom of Christian vitality. It is an auspicious sign of continuance and progress. If it had not sprung up now, when everything in our external condition is so favorable for enlarged activity, and more extensive usefulness, our churches would have gradually dwindled to death, and would have deserved to die! But as it is, they are showing new life — true life — which is always expansive, diffusive — causing every church that feels it to grow up, not like the solitary oak upon the plain, but like the spreading vine in the forest, reaching forth its tendrils from tree to tree, and binding the groves together, as the pillars and arches of a beautiful temple.

The most valuable feature of this benevolent movement is, that it is decidedly and expressly a *religious*, and not a *sectarian* movement. It did not spring from a desire to propagate an *ism*. It was not a project started in the deliberations of a council of theologians, or in a conclave of the leaders of a religious party, consulting how to make proselytes to their dogmas. It has been rather a spontaneous motion of the hearts of our people, awakened to increased religious interest, and longing for enlarged Christian activity. It has been rather the natural result of the workings of the devout mind within itself, when it contemplated the vast religious wants of our great country and the world, and saw clearly that we ourselves had the *means* in abundance, if we only had the *will*, to supply many of those wants. It has been the natural action of the Christian heart, as it has felt new influxes of the benevolent spirit of Jesus.

If it had been otherwise, — if it bore the odious marks of a merely sectarian enterprise, — much as I long to see in our churches an activity of benevolence proportioned to our means and worthy of our Christian calling, I could not have had the heart to engage in it myself, or to have commended it to others. But, plainly, we ought to do, we must do something, — aye, a *great deal* we ought to be doing, for the spread of the Gospel. And how *can* we do it except with our own instrumentality, and in our own way? Shall we do *nothing*, because God has given us sentiments and views of his character and of the religion of his Son, that are in some respects peculiar to ourselves?

There are many feeble churches which bear our own name, and sympathize with us in all our sentiments. Shall we leave them to suffer and to die, because they happen to be of our own kindred and household of faith, — and because therefore, we consider that it could be a *sectarian* measure to give them aid? There are vast regions in the South and West, where they have no churches, and no ministry, and are not able of themselves to procure them. Shall we leave all these places destitute of the blessings of the Gospel institutions, rather than send them preachers of our own sentiments? There is a large and increasing want of devoted Christian ministers, — laborers for the harvest that is already white in the distant portions of our land. Shall we do nothing to supply this want, — because what we do would take the form of a sectarian enterprise?

Something, if we have any of the spirit of Christians, we must do, — *something* we cannot refrain from doing for all such objects as these. With regard to the way, —

choose for ourselves. But is there any way we can do it, except in connection with our own Christian brethren, or with those of some other Christian communion? Is there any more natural, more consistent, more noble way of doing it, than in concert with those, amongst whom, and of whom, God has appointed our sphere of duty. Besides, does any one feel that there is any *peculiar tendency* to *sectarianism* in the Christian views which are held by us? Will their propagation be likely to increase and foster the divisions amongst Christians; or will they not rather tend, (is it not one of the chief reasons why we love them?) to diffuse a more liberal spirit, — to qualify the bitterness of sectarian warfare, — to undermine the partition walls, that bar the love of Christians from one another, and oppose the onward progress of their common faith?

But I have not the time, nor have I the heart, to seek out all the objections which might be raised against the missionary effort which a portion of our churches have recently associated to make. I would rather believe that we have within ourselves a fund of Christian generosity, large enough to cause us to respond at once to a truly Christian call, in spite of all the suggestions of a calculating and worldly spirit. I would fain believe that we have amongst us something of the spirit of the Macedonian churches. Others may be richer in the means, but I trust that none is richer in the will. Others may give more abundantly, but I hope none more generously and nobly.

Though some of our churches are poorer in worldly goods, I pray God, they also may be rich as the richest in the priceless and joyous grace of Christian beneficence. Let it be that we must make a sacrifice to give as much

as we desire and ought to give. Thank God! We would not give without a sacrifice. We would not give what it would not hurt us to throw away. We would give a costly, — though a willing offering. We would give as Christ gave to us. We would give as if we were giving to Christ himself. And, would to God, that like the Christians of Macedonia, we might first, all of us give *ourselves* to the Lord, — make a solemn and heartfelt dedication of our own bodies and spirits to the Father, — present ourselves living sacrifices, holy and acceptable unto God. If we would do *this*, how small a thing would it seem afterwards, to part with our earthly treasures! How freely should we pour out our gold and our silver on the altar of Christian love!

It ought to be distinctly understood by us, and forcibly impressed upon our people from every pulpit, that, as liberal Christians, we are not yet engaged in, or even designing, works worthy of the noble principles we hold, or of the generous and hopeful sentiments in regard to God's purposes towards man, by which our hearts are animated. If there were consistency between our doctrines and our practice, — our professions and their fruits, — we ought certainly to be the most active and the most enterprising of all the Christian denominations — the most earnest and indefatigable laborers for the instruction of the ignorant, the elevation of the lowly, the freedom of the oppressed, the reformation of the wicked, the conversion of the world. Our pulpits should be the very central stars of Christian illumination — the very altars of humanity.

Never was there presented to a Christian body a grander theatre of action and influence, than is opening

before our own, at least on this Western continent. Never, in modern times, did God's providence address to any band of the followers of His Son, more animating calls to Christian enterprise, — nor offer, I believe, more encouraging prospects of success. There is a peculiar adaptation of our views to the genius of our free institutions, and to the moral and religious wants of our nation. Our internal condition, also, is eminently favorable to increased and extensive activity. If we prove unworthy of our advantageous position, and faithless to our trust, great will be our condemnation.

But it shall not be so with us. The heavenly truths we are learning in the school of Christ, — the noble principles we hold, will themselves inspire the zeal that is needed to propagate them, and raise up men of that enlarged and devoted spirit, which their excellence demands in those who are set for their defence. Our trust is strong in the pure doctrines of our faith, and we look forward, with bright anticipations, to the results of that reviving life which has already begun to diffuse itself through our churches.

1st Series. No. 205.

THE WAY, THE TRUTH, AND THE LIFE.

By Rev. CHARLES T. BROOKS

PRINTED FOR THE

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THE WAY, THE TRUTH, AND THE LIFE.

"I AM THE WAY, AND THE TRUTH, AND THE LIFE." — *John*, xiv. 6.

WHEN Jesus calls himself the Way, the Truth, and the Life, he is considered by the most exact of the commentators as speaking in a Hebrew idiom, which occurs often in the New Testament, as well as in the Old, and by virtue of which the qualities ascribed to any subject for the purpose of strengthening it, in a word, the adjectives of a sentence, instead of being attached to the principal thing spoken of, so as to show that they simply qualify, are spread out as so many separate and additional things, following each other in a climax of importance and intensity. Thus, to quote two instances out of many, besides our text, one from the Old Testament and the other from the New, when David speaks of "*the valley and shadow* of death," he is supposed to mean the *shadowy valley* of death, and when Jesus Christ is spoken of as being "anointed with the Holy Ghost and with power," the meaning is, say these critics, *a powerful Holy Spirit*. Accordingly, they would understand our Savior, in the

case before us, to declare simply and strongly that he is *the way, — the true and living way,* — the only way by which any man can come to the Father. And this interpretation, (or rather this paraphrase, for it does not affect the essential meaning of the passage,) would agree well with a passage in the Epistle to the Hebrews, where the writer speaks of Jesus as introducing us to God "by a *new and living way*, which he has consecrated for us through the veil, that is to say, his flesh." It may be added, also, that this version of our Savior's words corresponds more precisely to the actual circumstances of the case. For the great, and we may say the only difficulty in the minds of the disciples, was that want of faith which kept them in a state of perplexity and dissatisfaction at the thought of their Master going away from them, they knew not whither. "We know not," said they, "whither thou goest, and how can we know the way?" This was the feeling which Jesus had immediately to meet and satisfy. And certainly his reply looks, at first sight, more suitable and natural, if we read it: "I am the way, the true way, the living way, and the only way of access to the Father,"— because the idea of his being himself the way for his disciples, is thus kept before the mind as the prominent and all-absorbing one.

And yet it must have been remarked by every thoughtful reader of the New Testament, that our Savior, in his answers to actual questions, as well as in many of the declarations which particular occasions led him to address to particular audiences, evidently so frames his utterance, as if he were not speaking to his hearers, or to their present selves, alone, but speaking also to them as they would be in future days, and through them to future ages.

even to as many (according to his own expression) as should believe on him through their word. In this view, the idea of a double meaning in Scripture, liable as it may be to abuse, and much as it has been abused, seems to have a reasonable foundation; at all events, we can hardly suppose our Savior not to have had often in mind the fact, that he was speaking words which should be handed down through time; we can hardly suppose him, in other words, not to have felt as if he had the human race for an audience; and accordingly we ought not to feel any scruple in attributing to his responses, and declarations, and oracles, a larger and more extensive meaning, and general application than the actual circumstances under which they were delivered would require. Nothing can well be considered more natural, in view of what Jesus was, and knew himself to be, than that, when called upon by persons, or circumstances, to speak to any particular point of doubt, distress, or difficulty of any kind, he should look beyond the particular case to the general state of mind out of which it arose, and address himself to that, and in such a way that his words might suit and satisfy such states of mind whenever and wherever they should in future present themselves.

We should, therefore, I think, not be careful so to limit the language of Jesus as to make it answer the precise case, and that only which is before us, but consider him as taking occasion, from a particular call, to unfold truth which should always be valuable to all souls.

But, without stopping to discuss any farther the necessity or probability of that idea respecting the form of the sentence selected for our text, which the commentators have started for us, I prefer to consider it, (which there

is certainly no objection against our doing,) as expressing not merely one idea in three forms, increasing upon each other in intensity, but three different ideas, though, to be sure, after all, they constitute one sentiment and practically amount to the same thing. I shall take for granted that Jesus means to express three distinct thoughts when he calls himself the way, the truth, and the life, and it will be my endeavor to show what those designations severally imply.

The way, — the truth, — the life. — In regard to these expressions, I would begin by remarking, generally, that he who "knew what was in man," seems here to have chosen his words so as most felicitously and forcibly to reveal and show up to the human soul, — every human soul,—its three greatest wants and yearnings,—or, rather, the three most prominent forms in which the grand want of the human heart manifests itself. There is a craving in man, — in every man, — (poorly concealed and never wholly appeased by the best worldly show and satisfaction,) a craving to find out that path which it is said "no fowl knoweth, and the vulture's eye hath not seen;" a sacred curiosity and a solemn anxiety in general to know the truth, — the one thing needful; and, finally, a deep-seated longing to live by the truth, and thus to possess that good part which nothing can ever take away. What is the way, "the way of the Spirit," not only through this world but out of this world; where is the way of truth — the way *to* the truth amidst so many diverse and adverse opinions and paths; and, finally, among so many shows of life, so many preparatory circumstances of life, — where is life itself, that life which may really, without any misnomer, be called living? It seems to me, that it is not

over-refining to insist, that in these three forms we have the stress of the human heart's utterance in regard to its greatest wants and necessities. But let us consider each of these three forms of the great human want, which we have indicated, and which Jesus himself indicates, by itself. We shall see that, although there is a vital and radical connection between them, though they are but branches of one root, they are yet sufficiently distinct to demand a separate consideration, and that they strengthen each other, and send down increased strength into the truth which lies at the bottom of all.

The way, and the truth, and the life. First, then, there is a *way*, which, as we said, no fowl knoweth, and yet which every soul incarnate in these earthly tabernacles yearns to know. Poetry only expresses the universal feeling of the human heart in that lofty invocation of hers:

> "Answer me, burning stars of night!
> Where is the spirit gone,
> That past the reach of human sight,
> Even as a breeze, hath flown?"

The Roman Emperor Adrian, in that dying address to his soul, which is ascribed to him, and which has been made over into a Christian hymn by an English poet, did, though in a style somewhat playful for the solemnities of a death-bed, but give utterance to the same universal yearning of our finite but immortal nature:

> "Fond, flattering, fleeting spirit — thou
> Guest and companion of this clay!
> To what strange places wilt thou now,
> Pale, rigid, naked, take thy way,
> No more with wonted jests to lighten up this brow?"

But there may be hours during life, more sober and

solemn than the death-hour shall be, — there are such seasons, when the soul, neither stupified, nor made giddy by physical derangement or unnatural opiates, distinctly, though it were but momentarily, beholds the great realities that await it, sees the dread brink from which the last plunge must be made, from which souls are already daily — hourly plunging — souls, perchance, to which it is attached by ties which, though stretched, cannot be sundered — ties that powerfully draw surviving affection up out of this world and impel it to ask in earnest, "what has become of the departed — whither have they departed and where do they dwell? what has become of them, and what, after a few more years, perhaps days, shall become of us?" And to such a state of mind the language of Jesus to his disciples, from amidst which our text is taken, comes directly home. "Let not your heart be troubled" — let it not be troubled either on account of others, or on account of yourselves — not on their account, for whatever their character and spiritual condition may have been, "ye believe in God," a God of mercy, no less than of justice and of holiness, and who is not a God of the dead but of the living, because all live to Him, and wherever your departed are, they are in his presence, of whom it was said, "Though I make my bed in hell, behold thou art there." But if they were disciples and followers of the Son of Man — he saith, "Ye believe in God, believe also in me. In my Father's house are many mansions" — many apartments. This world is but one mansion in the great temple of the universe. "I go" through the veil into other apartments of this house "to prepare a place for you" — for all who live and die in me, who make my cause their own; of such I say "where I am, there shall also my servant be"

In words like these, for I have not taken pains to distinguish his express words from what his spirit assures me he would have said, if he has not virtually said it here and there in his Gospel, — does Jesus still, as he did in the first instance, encourage the children of men to come to him, and through him to the Father. "Whither I go," he says, "ye know, and the way ye know." *We* know, indeed, a little more than the first disciples did, than they were willing to know before the event. We know as much as this, that Jesus has gone down through the dark road of the valley of shadows home to his and our Father. Whither he has gone, we know, and yet our hearts whisper that beyond the grave the way we know not. Let us then consider the answer which Jesus still made to his disciples, when he found they persisted in trying to extort from him a local and material definition and description of his and their future condition, and what that answer should teach us. It seems to me, that Jesus, finding that they would not take spiritually his figurative language, felt that he must close the door at once upon this disposition to localize and materialize, (if I may say so,) spiritual things, and that he did so when he pronounced that comprehensive sentence, "I am the way." Was not this as much as to say, that it mattered nothing to them which was the way, in any literal sense of the word, or whether, for spirits, there *were* any such thing as change of place. Perhaps it would be inferring too much from our Savior's language to say, that he would have us desist from attaching *any* ideas of locality to the spiritual world and the condition of the soul. And yet I cannot but feel that such is the tendency of his teachings. Certainly it seems to me that whosoever believeth in Jesus and is fully im-

bued with the sentiment that he is *the way*, will not be greatly exercised about questions of where and whither. We naturally send our thoughts upward in prayer, and yet is it not, surely, that we think our God is above rather than beneath? While we are looking in one direction for heaven, the worshippers of an opposite hemisphere are looking heavenward in exactly the opposite direction; we are all, however, looking out from this little earth into immensity, and feeling for Him of whom the infinite is the home. A popular writer of our day, in his Philosophy of a Future State, seems to believe that there is somewhere a centre of this immense and infinite universe, and there in the midst of *suns of suns*, a literal throne of God and of glory; and he indulges in mathematical calculations and astronomical speculations on this subject. But this really seems like child's play in the presence of the great *spiritual* realities which Jesus has revealed, and which centre in him. Jesus says, with deep significance and strong emphasis, "I am the way;" and whoever is found in him, in his spirit and obedience to his precepts, is in the way, and the more he grows in grace and in the knowledge of the Lord and Savior Jesus Christ, the farther is he on in that only way which the soul recognises, the way to that heaven (not which makes the soul happy, but) which the happy and holy soul makes.

It has become natural for us to feel that we are journeying onward to unknown places, and often to ask ourselves whither. But the more we learn to live in Christ, the more unconcerned shall we feel about the *whither* of our destiny, and the more exclusively concerned about building up in ourselves and helping each other attain that character and spirit which alone can make any place

pleasant to the self-conscious soul. When we can feel that we abide in Jesus, we shall not feel so much that we are passing away, as that the material world is passing away from around us, and leaving our souls upon the rock of ages to realize the saying that "he who doeth the will of God shall abide forever." No great way has that soul to go which has felt and found Jesus to be the way, for being in him, it is in the bosom of the Father, the infinite and omnipresent, even before yet the fetters of the flesh have fallen at the touch of death from their glorious prisoner.

We have thus seen something of what is meant — and yet after all how little! — when Christ declares himself *the way*. But before leaving this branch of the subject, there is one application of this announcement which ought to be made, and which will serve to make a natural transition and connexion between this and the second of the three topics which Jesus opens to us in the text. Let us then, for a moment, dwell upon the first words of the text in their reference not to another world merely, but to this. Jesus is the way not only *out* of this world, but *through* it. Amidst the multitude and variety of ways in which men walk as regards their form of faith and worship, how many a skeptical, and how many a despairing inquirer stands halting and asks for *the way*. When you can agree among yourselves, says the worldly caviller, (ready enough to seize an occasion of giving respectability to his indifference,) when you can agree what is the way, we will begin to consider the duty of adopting it. While the sincere, yet too sensitive mind, perplexed by so many conflicting cries of "lo, here! and lo, there!" sighs to itself; would there were but one way which be-

lievers could take. Now, amidst all these cavillings of skeptics, and conflicts of sectarians, — at every point where these divine paths cross each other, and above all, and in sight of all, rises the form of Jesus, saying to this man for admonition, and to that man for encouragement, "Know ye that there is but one way, — I am the way, and the truth. All who are found in me are in the way, and none, by whatever earthly name known, who obey my precepts and study my example, and bring all doctrines to the test of my entire revelation, can fail of the essential truth. He that doeth the will, the manifest will of God, shall know of the doctrine. There *is* but one way, Oh, doubting! Oh, despairing soul! Thine is the opportunity, thine is the obligation of following that way, which is as plain as the character and career of the Son of God. Whatever else men may differ about, surely there can be no dispute as to the relation in which we stand to that holy messenger and mediator between God and man. There can be no dispute that our first and great business is to learn these great practical lessons in the school of him who was meek and lowly, without which all doctrinal disputation is but as sounding brass and a tinkling cymbal, and with which all our further inquiries into speculative truth become safe and sure and profitable.

Jesus, then, is the way — he is the way to the truth, — he is the truth itself. He says, "I am the truth." We pass on to this second division of our theme. Here is indicated that second great want, or form of the great want of man, of which we spoke. Man wants to know the truth. His soul craves the truth as the bread of life; nor can all the resistance of his lower nature against the spirit of truth, all its strugglings to evade the truth,

amount to any thing more than a testimony to the power of truth, and of that sense of its necessity, which is so near and so strong that it requires a constant, a restless, a sort of desperate vigilance to elude it, when once the mind has caught a glimpse of the fact, that the means of knowing the truth are at hand. Men may be tempted, and successfully tempted, by a weak worldliness, to ask, like Pilate, when the claims of truth are urged upon them, "What is truth?" as if it were, forsooth, a vain thing for a man, and not his life; but no enviable state of mind does he bear about with him, — a miserable victory has he achieved, and he knows it and feels it, however he may try to hide it by forced gaiety or gravity, who has so far succeeded in triumphing over "the struggling pangs of conscious truth" within him, as to have become the slave of those passions which he had flattered himself he was only using as the instruments of his own short-sighted purposes. Man is born with a yearning to know the truth, and although too soon and too often the love of the world and the fear of the world, the love of its gold or its golden opinions, the fear of its cold reproach or its colder neglect, quench the spirit of truth, and leave man with no nobler principle of action than a cunning carnal policy, or with no principle but only a chameleon-like susceptibility to the hue of any popular sentiment; yet whoso will look, with the searching eye of a spiritual sympathy into such cases of degeneracy, will see in the real uneasiness, the dreary sense of emptiness which it has brought with it into the heart, proof enough that man was made for nobler things, and that he himself feels he is not fulfilling his destiny.

Jesus Christ, then, speaks to a want of man when he

says, "I am the truth." And how gloriously does he meet that want! Not only does he by word and miracle prove the truth, which of all we needed to know, and show that it exists, but his life, his character, his whole being shows it existing. The truth lives in his life, — breathes on his lips, — beams from his countenance, and invests him as an atmosphere. Was there ever a being before, partaking of human nature, — has there ever been since, — who could say of himself "I am the truth?" Was there ever one other, who, while he could say with perfect truth, "I am meek and lowly," was yet so completely imbued and identified with the spirit of truth as to be able to say, with perfect humility, and without exciting in us the slightest repulsion of feeling, "I am the truth?" Was there ever another so entirely self-conscious and yet so transparently pure and simple? He lived not for himself, — he lived only for his Father's glory. He rejoiced to be as the light of the Father's countenance, — like the natural light, revealing every thing, itself not revealed, but only a medium of glorifying God among men. So he said, "I am the truth."

And he was the truth. And as such he was, in an eminent degree, "the desire of the nations." The truth which the heart craved, as a rock to rest upon, — in the shadow of which to seek refuge, — the truth which it needed as a sufficient support of faith, and impulse to action, needed to be something more than that truth which reason attains as the last result of a chain of abstract demonstration. It must needs be a revelation. It must be in the world of thought what the discovery of a continent is in the natural world. The learned men of Europe might have proved, in one sense of the word, ever so

clearly and conclusively to their own minds, that there must exist a great continent in the far western sea; but when Columbus came back, *bringing word* of the fact, with the very glory and glitter, as it were, of the newly discovered wealth in his eyes and countenance, Europe had evidence of an entirely different kind, to the long mooted point. And even so, Cicero, and Seneca, and all the sages and saints of all times, might have speculated ever so finely about the future state of man, and brought it ever so near to a demonstration, that man must live again, but that one single step wanting toward entire assurance — what a vast step it was! That step *he* alone has taken who comes from the Father — comes from an actual intuition of spiritual realities, and with the light of heaven reflected from his countenance, and breathing the very atmosphere of heaven, and speaking the very *vernacular tongue* of conscience, oracularly (and yet so simply, calmly, humbly) assures us of the truth respecting God, and heaven, and hell, — so confidently that he can say, — "I am the truth." This phenomenon presents argument to the whole nature of man, — argument which needs not to be drawn out by any logical process, — argument upon which the soul can rest in faith, and from which it can start forward in progress. *Here* is truth, — not such that when we have attained it, the mind is so exhausted as to have no energy left for acting upon it, as would seem to be often the case with mere human theories, — but truth upon which we can begin freshly to build as upon a settled foundation.

I had almost asked — Is there another such saying on record as this — "I am the truth"? How full of composing, of elevating, inspiring influence are these words!

Here, then, is something which, amidst all the speculations of the schools — all the strifes of the sects — remains "the same, yesterday, to-day and forever" — the person — the personal character of Jesus Christ — which has never occasioned a spark of dissension — a speck of doubt in the church — (I had almost said in the world,) in relation to the question, what was it? — a character written all over the New Testament in letters of living light — and a character so impregnated with the spirit of the revelation brought by him who bore it, that he could say — "I am the truth." Is not here a standing, and a solemn rebuke upon the folly and the madness of sectarian feuds, and bitterness and rancor? How could Christians forget the common ground which, as followers of him who said, "I am the truth," they had beneath their feet? For, certainly, they have forgotten it, else they would have felt that agreeing here, all their differences in other respects, were matters comparatively of small consequence. If they had really believed their Master, when he declared *himself* to be the truth, must they not soon have agreed, or agreed to differ, in the most essential of other articles?

We have spoken of Jesus as the way, and the truth — but he goes yet farther and adds, "I am the life." This idea is repeated in various forms of statement and illustration throughout the Gospel. "I am the resurrection and the life." "If any man eat not the flesh and drink not the blood of the Son of Man, he hath no life in him." "He that hath the Son, hath life." Herein, also, and most emphatically, does Jesus address himself to the deep want of the human soul. To live is what every body and every soul desires — truly to live — not merely to *get a living*, but to actually live; — not merely to make prepar-

ation for living by and by, but actually and veritably to be living now. But who does not know, (and yet how seldom is it considered,) that what passes for living and is called life, is very generally either only a restless making ready to live, by heaping up the means of life, and improving upon plans of living, (pulling down barns and building greater,) or else a dissipation of the *life of life*, in that giddy self-oblivion and desertion, misnamed enjoying ones *self*. From all this Jesus came to deliver men, and he says, "I am the life." He only possesses the world — he only enjoys life, who has the life of Jesus within him. Blessed are the meek, for they shall inherit the earth, and shall delight themselves in the abundance of peace. A man's life consisteth not in the abundance of the good things which he possesseth, but his highest life consists in the abundance of the good things which, in one or another way, he does. Not what he has, but what he is, constitutes his true and solid happiness.

But, again, when Jesus says, "I am the life," his words have a peculiar meaning in connection with, and completion of what went before. There is something within us which desires not only to *know* the way, but to walk in it, not only to know the truth in theory, but to have that only real acquaintance with it, which is possessed by him in whom it is the life. Jesus says, therefore, "I am the way, *and the truth, and the life.*"

I have thus endeavored to present, separately and connectedly, a fair view of our Savior's meaning, and of some of the instructions we should find in this interesting and important declaration. Let the words of Jesus, when he calls himself the way, lead us to think more of our char-

acters than of our condition, even of our future condition as regards things external to our self. Wherever we may be, if not in Jesus, we are lost — if in him, it matters not where else we are. Let Jesus be to us the way through the dark and trackless waters of death to the eternal shore. But that he may be for us the way out of the world, we must make him our way through this world. And, first, we must find in him the way of truth. Reader! when Jesus says "I am the truth," can you any longer possibly be troubled, perplexed or deceived by the impositions or the importunities of sectarian zeal? Did you ever hear of a dispute or a doubt upon the question, what was Jesus Christ? *who* he was, in his nature, may be and has been disputed, there may be much *about* him, as about ourselves, and every other subject, which no finite mind can know; but did ever any one find the least difficulty in knowing *him* — in knowing his character? Certainly that is what he speaks of, when he says, "I am the truth." Make Jesus then, make the bright track of his character your way of truth through the mazes of human speculation and religious strife. But again, and in conclusion, make Jesus the way of life. The hardest work of all is to live the truth when you have found it. Much oftener would it be found than it is, if men were willing and ready to live up to it, when found. It is a sad slavery to be afraid or unable to see or to utter the truth, but a sadder still not to be able, by reason of evil or idle habit to live the truth in one's temper and conduct. Seek, therefore, to know the truth by experience, by life, "and the truth shall make you free." Life, without the liberty wherewith Jesus makes his followers free, is but a form or a tantalizing hope, or a dream,

whereof when one awaketh he shall despise the image. To the Christian it is "the substance of things hoped for," a very present and substantial possession — a joy forever — a thing that will bear to be examined — to rest upon now, and to reflect upon hereafter.

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SOME OF THE

POINTS OF DIFFERENCE

BETWEEN

UNITARIAN AND ORTHODOX CHRISTIANS.

By HENRY W. BELLOWS.

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UNITARIAN AND ORTHODOX CHRISTIANS.

Nothing is gained, as it seems to me, by asserting that the differences between liberal and orthodox Christians are small, and comparatively unimportant. This is true of the peculiarities which distinguish orthodox sects from each other; the Baptist from the Methodist, the Episcopalian from the Presbyterian. They relate to forms either of worship or government, or to shades of opinion. But there were not more important principles involved in the Reformation itself than in the Unitarian controversy. The Lutheran of the sixteenth century did not differ more from the Catholic, than the Unitarians of our day from the rest of Christendom. In asserting this, I say what our orthodox brethren will be glad to hear confessed, and what they continually assert themselves; but what, in our love of peace, we have not always been willing to allow. They could afford to be separated from us, but we would fain have dwelt with them. But the time has come, when the full width of the chasm that separates us must be contemplated. There are certain great principles as

far apart as the east is from the west, on which divided Christendom seems to have taken up its two positions, and from which the conflict of opinions is, for the next half century, to be waged.

For all purposes of useful discussion, we may consider the Christian church divided into two sects, and two only. As in the time of Luther, the controversy lay between Catholic and Protestant, so it continues to lie. This is the true issue. We claim to be only consistent Protestants; for, by whatever name they are called, we recognize, as belonging to us, all those who are thorough Protestants. On the other hand, we class all other sects together, as being in spirit anti-protestant. We do not recognize their lines and boundaries. They either profess, or practise without professing, the same principles. We can trace a strong family likeness among all creed-professing Christians. The various orthodox sects (and by this term I mean all who claim this name) are but different shades of the same color; and every day helps to blend them more closely together in this unity of their faith. The transition from the Catholic to the Episcopalian seemed for a time to be rather abrupt, but Puseyism has shown us how direct and narrow the passage is. The Methodist Episcopal church unites the evangelical sects with the Catholic family, and the shades of difference between Methodist and Presbyterian, Baptist and Calvinistic Congregationalist, and all other orthodox bodies, are, from our point of view, so slight, that we see little to choose between them, and what we say of one we say of all. In this classification, we design no offence to any of these sects. We mean but to say, that our objections, as Unitarians, do not lie against their respective peculiarities of faith, but against that which is common to them

all. We do not deny that their differences in other points of view are real and important; but they are not important to us as Liberal Christians. We object to them in their common character of anti-protestants.

The two great principles of the Protestant Reformation were, 1st, that the Bible is the sole rule of faith and practice; and, 2d, that the individual mind is the sole interpreter of the Bible. The right of private judgment was the radical doctrine of the Reformation. We conceive this to be the great right, which Liberal Christianity has in its keeping. In defence of this right, it stands up against the rest of Christendom. In the exercise of this right it has reached its own conclusions. And in the denial of it, it sees the great barrier to the general spread of its own views.

One of the capital errors of the religious public is, that of confounding the theological opinions of the reformers with their protestant principles; and we hear therefore a great deal said in praise of the doctrines of the Reformation, as if that reform had been a theological one. The reformers had indeed theological opinions on which they laid great stress, and the opinions of great and good men upon this subject are always valuable. But the reformation itself was in no sense theological. It was political and social. It was as little theological as the movement of the puritan fathers. They, too, had their own doctrinal ideas; but their exile was in behalf of the liberty of conscience, not in behalf of the doctrine of faith without works, or the validity of anti-episcopal ordination. It is very possible that the reformers themselves may have attached primary importance to their theology, and have been so inconsistent as to value freedom of inquiry and

the right of private judgment chiefly because it allowed them to come to their peculiar conclusions. It is certain that they were soon false to their own great principle, and would gladly have exercised Catholic authority to disseminate Lutheran notions. But we trust we are not bound to admire the inconsistencies of those, whose great services to humanity we are prompt to honor, or to copy the errors of those, whose contributions to truth we gratefully adopt. As vindicators of the great right of private judgment, we behold the reformers, humble instruments in the hands of God. They knew not what they did. Had they in their blindness seen the consequences of the principle they asserted, they would doubtless have shrunk from it in alarm, as their posterity have so constantly done. We conceive the popular sects of Christendom to have inherited the errors and inconsistencies of the Reformers; to have been enslaved, by the authority of their great names, into the profession of that which belonged to the superstition of their age and not to all time.

As Protestants, the reformers executed the high behest of Heaven and divine truth. They represented the interest of humanity; they stood on the great platform of eternal reason and right. They pronounced the verdict of God. But their private sentiments upon speculative points in theology, upon matters of opinion, are worth just what our opinions are worth, that is, what they can be proved to be worth by comparison with the standards of truth, with Scripture, reason, and universal experience. We rejoice at our emancipation from the errors which they imbibed from their age. We have no desire to identify ourselves with them as Lutherans, or later, as Calvinists; but as Protestants, as Huguenots, we

claim them as our fathers; and we claim to be their sole, genuine offspring.

However inconsistently, or inconsequently, the early Protestants held their own cardinal principle, it will not be denied that their cardinal principle was the right of every man to form his own religious opinions from the Scriptures. And we are bound to try them and all their successors by this principle. We have no controversy with those who deny this principle, more than we have with those who deny the being of a God. We consider both of these facts as self-evident, and therefore incapable of proof. The early Protestants did not attempt to prove their position. The title to political, moral, and religious liberty, has always been found in the inalienable rights of the human soul. Those who could get either, have always felt their right to it; and the only question in any case has been, how likely revolution and bloodshed were to obtain it. Life and liberty are, to human beings, of equal value. The right to one is the right to the other; and that which infringes freedom, lays its hands upon life itself. We cannot dispute this question with the professed Catholic, more than we can argue for the truth of Christianity with the atheist. Nor is it necessary. All sects of Christians, but the Roman Catholics, assert this principle as unqualifiedly as we do, — while they continue to hold opinions and use practices, utterly subversive of, and inconsistent with it. Just as the Trinitarian asserts the unity of God in unqualified terms, but continues to hold doctrines logically and Scripturally inconsistent with it. The moment he says he is not a believer in the divine unity, we call him a Tritheist, and cease to charge him with inconsistency. He is in error, but consistent in it. The Catholic is in error, but not

inconsistently. The creed-making Protestant is a Catholic, without the consistency of Catholics.

Do I bring an unjust charge against our orthodox brethren, with whom creeds, professions of faith, close communion, exclusiveness, form a part of their system? However agreeable to the practices of the Protestant Reformers these may be, are they consistent with the fundamental principles of Protestantism? How do they differ in spirit from the Catholic doctrine, by which the church assumes the responsibility of interpreting the Scriptures for its children, and compels their conformity? What is the difference in principle between a withholding of the Scriptures from private hands, and a withholding the right of coming to one's own conclusions in reading them? How does political disfranchisement for conscience' sake differ in principle from the rack and fagot of the old catholic church? What is the assumption of the Church of England, against which the dissenting sects of Great Britain have been struggling for two centuries, but a perpetuation of Catholic infallibility and papal oppression? How are the Catholics of Ireland treated by the Protestants of England differently in principle, from the way in which the Protestants of England were treated by the Catholics of Mary's bloody reign? And in our own country, where political privileges are equally enjoyed, how do the denunciations and ecclesiastical exclusions, how do the social disabilities and stigmas with which sects visit each other, differ in principle from the confiscation of goods, the imprisonment or banishment, which formerly waited upon religious hatred and theological disputes? And in respect of freedom of inquiry and the right of private judgment, are any restrictions or hampers more defensible than others? What do rules of faith, creeds,

close communions, thirty-nine articles, Westminster confessions or Presbyterian platforms, — what do they all aim at, but to force conclusions upon the human mind; to impede free inquiry, by offering premiums upon certain results of investigation, and by threatening punishment upon certain others? It is in vain to say that no man is now forced to subscribe one or another creed, to join this or that sect; that he is free to inquire, free to choose his own opinions. He is not free to inquire, if the frown of the public awaits his conclusions. He is not at liberty to elect his own denomination, if the denunciations of the sect with which he has been connected follow his desertion. He *is* forced to think as he is told, if his social standing and his livelihood depend, as they do in many places, upon his denominational character. Is that a Protestant community where a good man exposes his moral reputation, by proclaiming his Unitarianism? Is the right of private judgment recognized, when the thorough and candid searcher of the sacred Scriptures dares not to say, that his Bible does not teach him the supreme divinity of Jesus Christ? No, no.

Now, it is because, in principle, these opinions and practices still deform the bulk of the Christian church, that we deny it the name of a Protestant church. We say, that to hang the chances of salvation upon speculative opinions, or to estimate the worth of character by doctrinal conclusions, is utterly subversive of Protestantism. We are rejoiced to see the gradual melioration of public sentiment upon this subject. Most happy are we to own, that vast bodies of those connected with creed-founded churches are most charitable and generous in their practical Christianity. But we can never cease to protest against creeds, while they continue to lay traps for the

human conscience, to impose shackles upon human understanding, or to afford lurking-places for bigotry and theological hatred. To oppose them is the first distinctive principle of Liberal Christianity, as the emancipation of the human soul was the great object of the Gospel itself; and until thought is free, and the private conscience revered, and the individual man recognized as more sacred than churches and establishments and articles of faith, the everlasting Gospel will not have fairly begun its glorious work of human redemption.

And here it is that we catch a glimpse of a truth, lying deeper than the right of private judgment, and which indeed is the foundation of that right, and the centre upon which turns the whole theological controversy of our times. The right of private judgment has its basis in the worth of the individual man. And his worth lies in his capacity of thinking and being. His rational and moral nature constitute his distinction, and to develop and exercise and discipline them in the business and the bliss of his endless existence.

Let us dwell upon this thought, for I am sure that in its light the true and the false doctrines of religion appear in their real character, and that it furnishes a standard and test of opinions, more satisfactory than any other.

That which distinguishes modern from ancient society, is the diffusion of knowledge, influence, and liberty, among the people at large. This has not been an accidental, but a necessary result of human progress. We may ascribe it to various secondary causes; to the influence of Christianity, to the discovery of the art of printing, to the reformation; but the radical reason is, the constitution of the human soul. There has been a regular growth to the idea that *man* as *man* is the true

object of interest, and that all institutions which make him tributary to society, or to any of the departments of society, are essentially imperfect and false. We may consider all the triumphs of freedom, whether political, social, or religious, so many consequences of the resistance of the human soul, of our nature, of man, against the contempt, or violence of institutions which did not recognize his inherent right to turn them to his account, instead of being turned to theirs. And the whole value of all such conquests is measured by the opportunities thus gained, for our nature to act itself out more freely and with no other restraints than such as God himself has put upon it. What is freedom, but the freedom of the human soul? It is not an outward thing. It is not exemption from oppressive taxes, or imperious authority. It is the emancipation of thought, of conscience, which lie torpid and dead beneath the grasp of tyrannical institutions. We look with horror upon the feudal system, or the social fabric of the ancient world, not on account of the sufferings and wrongs of the masses, but because MAN was buried under the State. It is the vast amount of smothered intellect, of slumbering conscience, of prone affections, of prostrate humanity, in a word, that excites our grief and indignation. We see a great defeat of human creation, — when the soul comes into existence and passes through it, without obtaining intellectual or moral development; and we call all political and social institutions false and inhuman, which occasion or perpetuate this tremendous evil.

I wish to pursue this thought only so far as it throws light upon this single truth, that the individual man, the rational and moral offspring of God, is the being for whom all other things are made, and about whom all

other things are to be arranged; that no institutions are right which do him wrong, no opinions true which violate the principles of his nature, and no precepts or laws valuable which do not tend to advance his rational and moral progress. Man has no vital interest, except his salvation from ignorance and sin; from intellectual and moral death.

All political and social institutions are to be sustained or condemned by their tendency to promote, or to defeat this great end, the emancipation of man and all men from the dominion of ignorance and sin. All dogmas, like all institutions, which tend to enslave the mind, to substitute other aims than personal excellence, to furnish other supports than those proceeding from our nature itself, to remove responsibility from the individual to corporations, or in any way to enfeeble the individual man, by concessions to his weakness, are fatal to human welfare, and to be wholly condemned for this very reason.

What is the grand objection, in the republican eye, to the mild governments of continental Europe, where, as in Tuscany and Prussia and Denmark, the reigning monarchs are in truth the fathers of their people? what but this, that man does not ask kindness and generosity from his rulers, but justice; and that he has no justice, while he lives chiefly to maintain the government, however meekly the government may carry itself? His rights as a man are trampled upon; the right to exercise a free activity, to put forth his powers as he will, to govern his family, to choose his occupation, and to rise by the means which God has given him. Can any condescension, or benignity of royalty, make up to a man for the loss of civil freedom? — and why not? Because his soul is the victim, — and whether he feels it or not, and all the

worse if he does not, he suffers a vital, a priceless wrong, in every obstruction to his freedom, in every restriction upon his private responsibleness, upon his personal activity and free growth.

Thank God, we know nothing of this wrong by our own experience! But opinions and dogmas may enslave and restrict and hamper the human soul, as well as institutions; and we base our defence of Liberal Christianity and our objections to Orthodoxy upon this high and broad ground. We place the popular views of the Gospel among the oppressive and tyrannical institutions of the earth. They belong with the false political theories, which still continue to be acted out in the other nations of the earth. The church and the State may be well joined together, when both become engines of oppression to the human mind, and both are ready to consider themselves more important than the individuals that sustain them.

Perhaps the radical difference between Liberal Christianity and Orthodox Christianity, is to be found in their several views of salvation; and nothing better illustrates my position than this.

The Unitarian view of salvation, is that of a redemption from ignorance and sin. We consider life itself the great school of the human soul; and God himself, speaking through his revelations, first in our nature and afterwards through the prophets and his Son, as the great Teacher. Our Saviour's account of himself is, that he came into the world "to bear testimony to the truth;" — and the truth it is, we read, which is "to make us free," — free from the dominion of ignorance, the slavery of sin. Salvation, then, is only the Gospel name for the true end of human existence; the right development, the

proper subordination, the blissful exercise and enjoyment of our nature; originally made in the divine image, and therefore the greatest gift God had it in his power to make to man. "The kingdom of heaven is within you," our Master has said; and we believe that no one finds it, in time or eternity, anywhere else. To secure the ascendency of godlike principles, of heavenly affections, of divine aspirations of our souls, — this is the endless work of life, and this is life eternal. The process and the result, the journey and the goal, the effort and the reward, are one and the same. To pursue virtue and to enjoy the pursuit; to do good and to be good; this is the Christian life, and this is Christian salvation. It is independent of time or place. All worlds are the home of the pure in heart, and death has no power to change the essential peace and blessedness of a true disciple of Jesus and child of God.

If for these views we substitute an external view of salvation; if we make it to consist in the blessedness, not so much wrought into as conferred upon the faithful soul; if we present to human hopes a world of unalloyed enjoyment; a place of rest and rapture, prepared for struggling spirits who have kept the faith, as a reward for their obedience, do we not at once degrade our conceptions? Are we not introducing Mahometan notions into Christianity?

Do not the popular ideas of heaven (which I suppose is usually meant when salvation is spoken of), that is, of getting to a safe and happy place, where the Christian harness can be laid aside, and something like comfort be enjoyed; do not these popular ideas cast a sad reproach upon the glory and sufficiency of goodness? Do they not tacitly own the virtuous or religious life to be a life

of sacrifices and hardships, which nothing but the reward above could sufficiently repay? And is human nature likely to pursue a selfish end in an unselfish way? Will the disinterested graces of Christianity grow upon this root of expediency? I trow not. If salvation is a bargain, a piece of calculation, by which future security and happiness are purchased at the price of abstinence from certain acts, performance of certain others, or by faith in doctrines or in persons, we may look to find the same bargaining spirit in the payment, as in the contract. And I say that this has been so in all ages of the church: That the rites and forms, the penances and humiliations of the Catholic Church are only a more conspicuous expression of the almost universal desire and expectation of obtaining salvation in some other way, than by purity and scrupulousness of character. Is it not clear that any view of salvation, which places the seat of it outside the human soul itself, diminishes the worth of that soul; removes the weight of personal responsibility from it, and is unfavorable to that inward life and energy of the individual man, which we have seen to be the great central doctrine of human progress?

Again. Compare, in respect to their favorableness to human progress and individual growth, the Unitarian and the Orthodox views of human nature. We believe that God made man upright, but that he has sought out many inventions. We believe that man is a mixed being, possessed of that which unites him with God, in reason and in conscience; possessed also of that which connects him with the present state. He is of the heaven, heavenly; of the earth, earthly. His animal passions tend to extravagance; his appetites and desires require the strong hand of reason to restrain, and the sacred voice of duty

to warn. But there is nothing in man which may not, by his faithfulness, under that blessing which is never denied, be made conducive to his present and his eternal welfare. Human nature, therefore, is just what a being, possessed of that freewill which alone makes him capable of virtue and immortality, must have; and therefore, just as it is, with all its weaknesses and exposures about it, it is the great and perfect gift of God, — for which eternity will not afford too ample a time for our gratitude. We start, then, upon our career with God's full blessing with us. He throws us for our own sakes, upon ourselves. On ourselves depends the result of our great enterprise. It is for us freely to choose whom we will serve, — the God who made, or the devil that tempts us, — the God in us, or the powers of darkness. O, we know full well, in our inmost souls, that at our own door lie the sins we commit with and against this nature! And what is there that encourages us so much as the thought that there is nothing between us and a return to our duty, but a voluntary weakness? and what gives such sharpness to the tooth of remorse, as the feeling that we have brought our sorrow on our own heads by our own folly?

And now with what an opiate to the conscience, with what a premium upon complacency, does an erring theology here step in to take the blame off the individual soul and lay it upon our federal head, upon our corrupt nature and the Author of that nature. Depraved as our nature is asserted to be, will it not all the more take advantage of this doctrine, to lull its own upbraidings. If our nature is wholly corrupt, would not God in mercy have concealed it, that the deceitfulness of the human heart might not be tempted to use the doctrine to its double damnation? Constituted as man is (corrupt or incorrupt the

fact is not changed) he cannot feel remorse for any guilt which he has not perpetrated. He may with agonies desire to escape a doom, which for no fault of his own, he is taught hangs over him; but he cannot feel the justice of the Being who threatens it; nor can he escape the confusion which such a theory introduces into all his conceptions of right and wrong. Does not the popular view of human nature, the origin of sin, and our total or natural corruption, vitiate the common conscience? Does it not create that very disgust of religion which it is called to account for, and create the rebellion against God which it quotes as an argument for its truth? Does it not, with all its consequences, of election, irresistible grace, and the final loss of all unregenerate souls, whose name is legion, — does it not raise every natural, generous, and chivalrous emotion of the common soul in us, in sturdy opposition to its assertions, and thus mislead men into the dreadful and wretched mistake, that they and their Maker are on different sides? And what is the final influence of this doctrine upon the character? Does it tend to create, even in those who overcome their disgust for it, a free, independent, filial, and cheerful love for God and duty, — a mutual respect and confidence among men? or does it fill the world with jealousy and distrust; with sanctified extravagance and spiritual pride, on the one hand, and abandoned and reckless folly and self-contempt, on the other; or, with what is as bad as either, stupid indifference and melancholy despair? Such I believe to be the tendency of the popular doctrine of natural depravity. It creates the sin it supposes; as we often create in others the jealousy, suspicion or meanness, with which we charge them as yet innocent. I say

nothing of the character in which the Almighty Father appears in the light of this doctrine; but ask how such a theory favors our hope of human emancipation from ignorance, sin, and sloth?

Again; compare the Unitarian and the Orthodox views of redemption, of the means of salvation. We say that repentance toward God, and faith toward our Lord Jesus Christ, are the Gospel terms of salvation. That sin is the only thing standing between man and the forgiveness and acceptance of God; that saving faith, is that belief in our Saviour, as a messenger from God, which leads the individual soul to confide in his declarations, accept and apply his precepts, to see his character in the light of his holy Gospel, and lament and forsake the sins, which it brings to view in the soul, while it emulates the graces and cherishes the affections and principles which Christ has illustrated in his own person. Personal reformation, not merely of manners and habits, but of principles and affections; a change not in appearance, but in deed and in truth; in the heart, at the centre, and not on the surface or at the extremities; this is the regeneration of the Gospel, the new birth which is followed by divine forgiveness for past errors and sins, and by present and future acceptance. In this greatest of all works, after creation itself, how glorious and sublime is the office of Jesus Christ! who comes to sinful men with a message of love from an unknown Father; who reawakens faith in the abandoned and desperate, by the inviting and encouraging tones of his sympathizing voice; who comes not to condemn the world but to save it, by speaking as never man spake of an immortal world, of a holy and yet all loving Father, of the majesty of conscience, the glory of virtue, the degradation of sin, the beauty of holiness. Ah! is he

not indeed the Saviour of the world, who calls a world of souls, dead in trespasses and sin, into newness of life? What was the resurrection of Lazarus itself, (except as an attestation of the superhuman commission of Jesus,) compared with the conversion of the woman that sat and bathed our Saviour's feet with her tears? Sin is a more fatal power than death, and a regeneration of character a diviner event than a resuscitation of the body. What then can be so precious in the sight of God as the revival of moral and spiritual life in his offspring? What mission could the Almighty send his best beloved Son upon, so important and so glorious as this? And what office can Jesus himself regard with so much satisfaction, as that which he still fills, while his truth and his character are continuing to operate upon the latest posterity of those among whom he walked on earth?

What character is so honorable to God, as that in which he appears with no other disposition than that of promoting the triumph of his own moral attributes in the hearts of his rational children? and what so inspiring to man, so favorable to individual responsibility, so persuasive to the affections and moving to the conscience, so entirely in accordance with our main position and central fact, as the doctrine that repentance and reformation, to forsake evil and learn to do well, are the sole conditions of Christian salvation?

And now, am I compelled to contrast with this view the prevailing opinion of the Christian church?

We are first referred back to a poetical or symbolical account in the antediluvian world, of the fall of our whole race, in the person of Adam, — a being created in perfect holiness, who succeeded in involving his whole posterity in ruin, by yielding, in his upright state, to a temptation

which one of his fallen descendants might count it no great proof of virtue to withstand. In some way, for fear of misstating I will not attempt to say how, this lapse of our frail ancestor made it impossible for any of his descendants to please God. Their nature became depraved; their best acts corrupt at the source; and the divine wrath was kindled against man, even to dooming him, as a race, to the unquenchable fires of hell. God's justice cried out for vengeance; and humanity, with all its unborn millions, was not too great a hecatomb. But God was moved with compassion, and sent his innocent Son, to suffer in his own person the consequences of divine wrath. He was made a curse for us, and the doom of perdition thus averted from such as accept him as their atonement.

I draw this picture in as favorable colors as I can. I do not use the horrible language, in which it is written down in confessions and catechisms, nor in which it is retailed in pulpits, in our own day. I do not speak of the contrast drawn between a compassionate Saviour, and an angry God; or of the love, which is thus alienated from the Supreme Being, to his creature; nor will I dwell upon the logical and scriptural inconsistencies involved in this doctrine, which is based upon the truth of the Trinity, — a dogma, that cannot be stated in Scripture language, which borrows every one of its favorite terms from human invention, and which originated according to the unerring testimony, of ecclesiastical history, in the third or fourth century, among platonizing fathers.

I will not speak of the folly of calling the work of finite beings infinite, as theologians do when they style human sin infinite, because committed against an Infinite Being; nor of the insincerity with which our Saviour's character is charged by the theory of the double nature, according

to which he declares himself not to know at all, what he must know in one of his characters, if he be the Supreme God. But I ask you to consider how this doctrine favors the emancipation of the human understanding, the sense of personal responsibility, the deep conviction of individual unworthiness? how does it support the great and glorious idea of our time, of personal, strictly individual independency? How is the private man like to feel his isolation in his accountableness under the influence of this federal headship of Adam, or this systematic atonement of Jesus? What is the effect upon the clearness of human conceptions as to right and wrong, vice and virtue? Above all, what relation does it establish between the human soul and God its great original? Can any thing be so important as just, affecting, elevated ideas of God? Does not man necessarily conceive of God, by his image in his own soul, and does not his conception of God, form his ideal of character? If then you debase human nature you debase human ideas of God; and if you give cruel, or coarse, or repulsive conceptions of God, you introduce a degrading standard of character among men. Nations have always conceived of their gods through their own passions, and justified their passions by the authority of the gods they have conceived. And so in all ages of the Christian church, the conceptions of God have been the standard of its progress. The cruelties and outrages of the church have always quoted the authority and copied the conduct ascribed to the Supreme Being. The slaughter of the Canaanites has been the death-warrant of millions. The anger and wrath of God, so called in the figurative or sensual language of oriental Hebrew poetry, has inflamed the worst passions of men calling themselves Christians. The vindictive justice of God, manifested as

it is supposed in the sacrifice of Christ, has nerved the arm of a persecuting hierarchy in its murders of men, too pure to submit to its authority.

The application of different standards of rectitude to God and man, by which that has been justified in the divine, which would be abhorred in human conduct, has introduced the most fatal confusion into the common conscience. What but this supported the pious frauds of the Catholic Church, and what but this sustains many of the popular doctrines of Christianity, which raise the cry of mystery, when the human conscience condemns them and takes shelter under a standard of rectitude too high for man to understand? I see nothing but danger, nothing but oppression, in the popular doctrine of the atonement. It confuses men's ideas of justice; it lowers their reverence of God as a holy Being; it substitutes fear of punishment, for love of goodness; it holds out false hopes to men, in the merits of Christ. If sin is imputed, holiness may be imputed, and if man can borrow or beg, he will not work righteousness. It introduces complexity into a perfectly plain matter. It appeals to the passions and not to the conscience. It demands a surrender of common sense, and an artificial sense of sinfulness before it can be adopted, and supplies a hope based upon technicalities, upon an ingenious scheme of theology, nowhere expressly taught in the Bible, for the inward confidence of pardon and acceptance with God, which a true self-respect ought to give every moral being. In its tendencies (I know how greatly they are modified and withstood) but in its native tendencies, it is hostile in an eminent degree, to the emancipation of the human intellect from the bondage of ignorance, of the human conscience from the torpor of sin, and the human affec-

tions from low and unworthy objects. Viewed from the centre, the freedom and elevation of the individual man, it appears alike erroneous and baneful.

I might apply this same rule to an endless number of parallels, between Liberal and Orthodox Christianity. But I must draw these protracted observations to a close.

But I beg none to suppose that the view I have now presented, is that in which Liberal Christianity appeals most forcibly to our confidence. I have only incidentally referred to the scriptural test of truth; nor have I time to say any thing more than this, — that however earnestly we may labor to adjust our views to reason, it is only after we have first found them in the Bible. The New Testament, and especially the words of Jesus himself, is the armory of Liberal Christianity. To the law and to the testimony is our cry. We conceive that the strength of our position is in its scripturality; that the undivided unity of God, — the derived and dependent character of the Son of God, Jesus Christ our Lord, — the sufficiency of repentance to salvation, — are laid down as the great doctrines of the Bible, in texts so plain and numerous, that a Unitarian could not invent better ones for his purpose; — that the opposite dogmas are inferences from obscure and disputed passages, considered out of their connection, and brought together from the opposite ends of the Scriptures, in a manner which, if it be allowed, any thing can be proved from the Bible. We see therefore a new attack upon the freedom of man, in the popular use of the Scripture, — that servility to a part of the letter, and disrespect to other parts, casts contempt upon the free and rational action of human inquiry, and baffles all unsophisticated minds. We see in this a perpetuation of the Catholic pretension to the exclusive right of the

church to interpret the word of God, — for the received rules of interpreting the Scriptures are such as none but theologians can apply, and the common people are thus dispossessed of the right to read and interpret their Bibles for themselves. The effect is to shackle all independent thinking upon religious matters; and this is but one way of enslaving the human intellect, under the plea of honoring the word of God, while the human soul, to which that word came, is trampled under the foot of its human administrators. And this is the position from which Liberal Christians are charged with setting up reason against Scripture, because they defend the Protestant doctrine, that the private man is its sole interpreter!

As the Sabbath was made for man, so the Bible was given to man. In seeking to interpret it by the full light which God has given him, the only wrong he does is to the arrogance of those who would substitute their reason for his; for, in the name of common sense, how does, or can, any one read and understand the Scriptures except by his rational nature? Alas, the cry against reason is the deadliest form of attack upon human freedom, upon Christian progress! Men know not what they do when they raise it. It was this insane cry that so long defended the divine right of kings to oppress their people; that established and sustained the Catholic mass and the inquisition; and has made the progress of the church everywhere so much a work of blood and sin. Until reason, the Divine spark within us, is fully vindicated, man has no recognized worth as an individual. Masses, brute force, authority of numbers, rule. Science is at war with religion; common sense in league with infidelity; and the great central point, where all truth meets, is as yet undiscovered, or pronounced profane!

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THE FAITH OF THE APOSTLES.

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OF BELFAST, IRELAND.

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UNITARIANISM,

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There is none other God but One; for though there be that are called Gods, whether in heaven or in earth — (as there be gods many and lords many) — but to us [there is but] ONE GOD, THE FATHER, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him.
1 CORINTHIANS viii. 4—6.

THIS important passage contains the sum and substance of the doctrine taught by the Apostle Paul, respecting the Unity of God, the sole Deity of the Father, and the divine mission of our Lord Jesus Christ; and it therefore forms an appropriate introduction to a discourse, the object of which is to prove that the faith which the inspired Apostles of our holy religion believed and taught, was no other than pure Unitarianism.

The testimony afforded by these illustrious men, who were the first depositories of the Christian doctrine, may be divided into two portions: — that which they afforded antecedently to the miraculous effusion of the Holy Spirit upon them; and that which they bore afterwards, and

which we find recorded in the Book of their Acts, and in their own writings.

On the first period I shall very briefly touch: partly because it may well be assumed, that during our Lord's personal intercourse with them, their opinions could not differ materially from those which he himself inculcated, which we have already seen were strictly Unitarian; and partly because many persons would probably regard as inconclusive, any arguments founded upon the testimony of the Apostles before they had received the gift of the Holy Spirit. I admit that they would be inconclusive, were it not for two circumstances: first, that the declarations to which I refer, received the full assent of our Saviour himself; and secondly, that they are afterwards recorded by the disciples, without any remark, showing that their first impressions were erroneous. To prove, however, the perfect harmony subsisting on this point throughout the whole New Testament, I shall lay before you a few extracts from the Gospels, illustrating the opinions which the Apostles entertained during our Lord's personal stay among them. I shall first bring forward some passages in which they expressly state their opinions, and afterwards allude to the indirect testimony afforded by their usual conduct and language.

There are, in the Gospels, four passages, in which the immediate disciples of our Lord have expressly stated the opinions which they entertained respecting their Divine Master; and it is remarkable that each of them is in exact accordance with the Unitarian doctrine.

In the Gospel according to John we read, that after the Apostle Andrew had become a disciple of Christ, "he findeth his brother Simon, and saith unto him, We have

found the Messiah, which is being interpreted, the Christ," John i. 41. This was his opinion respecting the character of the Saviour. He regarded him as the Messiah, the Anointed, the Christ, the Messenger of God. This is exactly what Unitarians believe. The next testimony is to the same effect. The Apostle "Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth the Son of Joseph," John i. 45. The third testimony of this kind is the confession made by the Apostle Peter, in the name of all the rest, when our Saviour expressly questioned them respecting their views of his person and character: saying unto them, "'But whom say ye that I am?' And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God!'" Matt. xvi. 16. This was a strictly Unitarian declaration; yet it received the high approbation of our Lord.—"Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven," Matt. xvi. 17. The last express and formal statement which I find in the Gospels, is that given by the two disciples who journeyed to Emmaus, on the day of our Lord's resurrection. They spoke of him as "a prophet mighty in word and deed, before God and all the people;" and they said they trusted "it had been he who should have redeemed Israel," Luke xxiv. 19, 21.

I pass over these important passages almost without remark; for it can hardly fail to strike any one who attends to them, how very far they fall short of the commonly received doctrine respecting the person of the Son of God; and how accurately they express the Unitarian views of the subject. I proceed, therefore, to remark that the

ordinary language and conduct of the disciples towards our Saviour, indirectly, but very clearly proves, that they did not hold the Trinitarian view of his person. They manifestly entertained affection, wonder, veneration, for his lofty character and for his supernatural endowments; but I cannot discover any where a trace of that overwhelming astonishment and awe which must have occupied their whole minds, had they believed him to be really and properly the great "I AM" — the Creator of the heavens and the earth. On the contrary, I find very many facts which are plainly inconsistent with any such opinion.

For instance, in a moment of danger they addressed him in terms expressive of impatience and reproach; — "Master, carest thou not that we perish?" Mark iv. 38. They questioned the prudence of his conduct; — "The Jews of late sought to stone thee, and goest thou thither again?" John xi. 8. When he expressed his intention to awaken Lazarus out of his sleep, they thought the proposal unnecessary, if not injurious; "Lord, if he sleep, he will do well!" John xi. 12. When he foretold his own approaching passion, Simon Peter took him aside and "began to rebuke him: saying, Be it far from thee! This shall not be unto thee!" Matt. xvi. 22. See also Mark viii. 32. The three disciples who witnessed his transfiguration proposed, as an act of respect to their Master, to erect upon the mount three tabernacles, one for him, and one for Moses, and one for Elias. Would any Trinitarian think of doing honor to the Saviour by placing him in the same rank with two of the ancient prophets, however eminent and illustrious? The mother of the sons of Zebedee brought her two sons to Jesus,

"desiring a certain thing of him" (Matt. xx. 20), manifestly hoping, that by assenting to her petition before the object of it was stated, our Lord would bind himself by a promise to do what he might otherwise refuse. She, therefore, and her sons, who were the Apostles John and James, evidently had no idea that our Lord possessed the attribute of omniscience. It is unnecessary to multiply illustrations and proofs of this point; for I am convinced that every candid man, of every denomination, will agree with me, that there is not any solid argument which can be advanced to prove that the disciples of our Lord believed in, or had ever heard of his Deity, before the time of his ascension; and that there are many and weighty arguments to show that they disbelieved it. I should consider it but a waste of time to dwell at greater length on this part of the subject.

Let us therefore proceed to the second branch of this Lecture, which relates to the doctrines held and taught by the Apostles of our Lord, subsequently to the time when they were endowed with miraculous gifts by the descent of the Holy Spirit on the day of Pentecost. And as this is by far the more important branch of the subject, I shall bring forward a more copious selection of passages.

I commence with the views propounded by the Apostle Peter, respecting the Unity of God, the person of our Lord Jesus Christ, and the subordinate office of the Holy Spirit, in the first discourse of his which is recorded in the Acts of the Apostles, being the very first sermon that was preached after the effusion of the Holy Ghost. In this most important discourse, which is set forth at full length in the second chapter of Acts, *the Father*, and *he*

alone, is spoken of as God, and he alone is represented as Supreme. Our Lord is also mentioned, but he is uniformly distinguished from God, and represented as subordinate to him, and as deriving all his power and dignity from God; while the Holy Ghost is made dependent on both the Father and the Son. I allude to such expressions as the following: — "Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs, which God did by him in the midst of you; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up," &c. Acts ii. 22 — 24. And again — "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, (that is the manifestation of the Spirit) which ye now hear and see," Verse 32, 33. And again — "Therefore let all the house of Israel know assuredly that God hath made this same Jesus whom ye have crucified both Lord and Christ," Verse 36. Words could not express more accurately the doctrines held by Unitarian Christians. In my last lecture I showed that our blessed Saviour commenced his public ministry with a purely Unitarian sermon; I now call on you to observe that the same was the case with his Apostles — for this was their first public discourse.

There is another discourse of the Apostle Peter recorded in the next chapter, from which I shall only take two sentences, but these will suffice to show, that there is a consistency in the doctrine delivered on both occasions. "The God of Abraham, the God of Isaac, and

the God of Jacob, the God of our fathers, hath glorified his Son Jesus ; whom ye delivered up and denied," Acts iii. 13. "Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities," Acts iii. 26. There are many other testimonies to the same effect contained in the discourses recorded in the book of Acts, — they are truly valuable ; but so plain, that it is unnecessary to quote them here : they will carry their own force to the mind of every attentive reader. I cannot, however, omit one which is most important, because it is to be regarded as the united testimony of the whole band of the Apostles, when brought to answer for their faith before the tribunal of the senate of the children of Israel, and, therefore, in the very circumstances in which our Lord had given them the promise of a peculiar guidance and illumination of the Holy Spirit. "Then Peter and the other Apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged upon a tree. Him hath God exalted with his right hand, to be a Prince and a Saviour ; for to give repentance unto Israel, and remission of sins. And we are his witnesses of these things, and so is the Holy Ghost, which God hath given to them that obey him," Acts v. 29, &c. Now I put it to my Christian brethren of every denomination who hear me, if they can discover, in this solemn and public confession of the whole band of the Apostles, any ideas, except those which are professed and believed by Unitarian Christians. "*The God of the fathers*," that is, THE ONE JEHOVAH, is still set forth as the God of the Christians. Christ is not described as God, but as one whom "God had raised up, and exalted, to be

a Prince and a Saviour." The Apostles represent themselves as the witnesses of Jesus; and they place the Holy Spirit in no higher rank. "*We are his witnesses, and so is the Holy Ghost.*" Whatever, therefore, may be said of the Unitarian's creed, it cannot be denied, that it agrees, *to the letter*, with the only creed that ever was sanctioned by the twelve Apostles; and I venture to affirm, this is more than can be said of the creed or confession of any other Church in the world.

I pass on to some extracts, showing the doctrine preached by the Apostle Paul, who was subsequently converted by a miracle, and appointed to be a herald of the faith. And here also we are able to refer to the subject of his first discourse, as set forth by the sacred historian. It is also distinctively Unitarian. We are told (Acts ix. 19, 20) that, after his conversion, he was certain days with the disciples at Damascus, "*and straightway he preached Christ in the synagogues, that he is the Son of God.*" Observe, he did not preach the Trinity, — nor the Supreme Deity of Christ, — nor that Christ is God, — nor that he is God-man, — but "*that he is the Son of God.*" And we read in the next verse but one, that he "*confounded the Jews which dwelt at Damascus, proving that this is very Christ,*" or the true Messiah, of old promised to their nation. This is our belief.

Throughout the whole of his ministry, this eminent servant of God adhered to these simple principles of religious faith. In evidence, I might appeal to his other discourses contained in the book of Acts, especially those which he delivered at Antioch of Pisidia (Acts xiii.) and at Athens (Acts xvii.) But I rather take what farther extracts I shall lay before you, from those Epistles which

he addressed to the churches and ministers of Christ, whom he had occasion to address.

Among these, the passage which I have taken for the text of this lecture deserves especial attention; for it most clearly and accurately defines who the one and only true God is, and shows the relation which subsists between him and our Lord Jesus Christ. "We know," says the Apostle, "that there is none other God but one; for though there be that are called Gods, whether in heaven or in earth (as there be gods many and lords many), but to us [there is but] one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by [or through] whom are all things, and we by him," 1 Cor. viii. 4—6. In this expressive passage, the Apostle lays it down, that *there is One God, and but One;* that this one God is *the Father;* that our Lord Jesus Christ is *distinct from God, and the subordinate minister of God's will.* All things are *of* the Father, as the primary cause; and *through* Christ Jesus, as the instrument or mediator.

There is another statement in some respects similar to that just referred to, which occurs in Eph. iv. 4—6. "There is one body, and one spirit, even as ye are also called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." This is downright Unitarianism.

To the same effect, we read in 1 Tim. ii. 5,—"There is one God, and one Mediator between God and men, the man Christ Jesus." Christ Jesus is not here called either God or God-man; but the Mediator between God and men; that is, the person who communicates the will of God to men.

In perfect accordance with this doctrine, the same Apostle tells us, that "the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God," 1 Cor. xi. 3. And elsewhere, he says to the disciples at Corinth, — "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's; and Christ is God's," 1 Cor. iii. 21 — 23. The rank which Christ holds, is here distinctly marked out as superior to that of the members of his church; and not less distinctly is it shown to be inferior to that of his Father and his God.

So clearly is this the doctrine, not only of Paul, but of the other Apostles, that they do not hesitate to speak of the Father of Glory "as the God of our Lord Jesus Christ," * Eph. i. 17. Can God have another Deity over him? Paul denominates Christ "the image of the invisible God," Col. i. 15. Is the *image* the same as the *substance* which it represents? He calls him "the first-born of every creature," Col. i. 15. Can God be *born* at all? Can he be the *first-born*, the eldest, as it were, of a numerous family? Can he be *the first-born among the creatures of his own hand?*

* "*God, even the Father of our Lord Jesus Christ*," or "*The God and Father of our Lord Jesus Christ*," is a very decidedly Unitarian expression. If it were granted, or proved, that Christ possessed a Divine Nature in himself, could he be said to have *a God* over him? Or could the God who is over him be called *the Father?* Would not his peculiar and appropriate Divinity be God the Son? Yet this expression occurs in a considerable number of passages, without any explanation or reserve. See Rom. xv. 6. 2 Cor. i. 3; xi. 31. Eph. i. 3. Col. i. 3. 1 Pet. i. 3. Rev. i. 6.

I shall only adduce one instance more, shewing the decided Unitarianism of the Apostle Paul. It is from 1 Cor. xv. 22 — 28: — "As in Adam all die, even so in Christ shall all be made alive; but every man in his own order: Christ the first fruits; afterward, they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power; for he must reign till he hath put all enemies under his feet. Death, the last enemy, shall be destroyed; for he hath put all enemies under his feet. But when he saith, all things are put under him, it is manifest, that HE IS EXCEPTED WHICH DID PUT ALL THINGS UNDER HIM. And when all things shall be subdued unto him, THEN SHALL THE SON ALSO HIMSELF BE SUBJECT UNTO HIM THAT DID PUT ALL THINGS UNDER HIM, THAT GOD MAY BE ALL IN ALL."

This passage speaks for itself, and is, in my mind decisive as to the doctrine held by the Apostle Paul. It is not thus certainly, that any Trinitarian divine would have expressed himself respecting the royal dignity of Christ after the general resurrection. No such writer would declare, that the Son would thenceforth "deliver up the kingdom TO GOD EVEN THE FATHER;" and be "subject unto him, who had put all things under him, that God might be all, and in all." If modern creeds are to be the standard of Orthodoxy, it is plain that the Apostle Paul was not Orthodox: there must be some great error in modern creeds.

I must pass more rapidly over the other writings of the New Testament.

The Apostle James says, in his Epistle, that we do well

in believing that "there is but one God," (ii. 19); and there are two passages in which the Father alone is manifestly declared to be God: — "Pure religion and undefiled before GOD EVEN THE FATHER is this," (i. 27.)— "Wherewith bless we GOD, EVEN THE FATHER," (iii. 9.) This style sounds harshly in Orthodox ears; but it is exactly what might have been expected from a Unitarian Apostle. The Epistle of Jude is extremely short; but it contains several expressions of similar import. For example,—"Jude the servant of Jesus Christ, and brother of James, to them that are sanctified BY GOD THE FATHER, and preserved in *(or through)* Jesus Christ and called," &c. (i 1.) Here there is a manifest recognition of the doctrine that *the Father alone is God;* for he alone is called by that name, and a broad line of distinction is drawn between God and Christ, showing that the latter is not God.

The writings of the four Evangelists alone remain, of all the books which constitute the New Testament; but I think, after the copious selection from their pages which I introduced into my last lecture, I may fairly assume, on this occasion, that their statements are also favorable to the main doctrine which has now been very briefly, and, of necessity, very imperfectly illustrated from the statements of their fellow disciples. Did time permit, it could be easily shown that their works are pre-eminently favorable to the Unitarian view of the Christian faith. But I must not occupy any portion of your time that can possibly be spared. One verse only shall I bring forward from the Evangelist John; because it has been said that he wrote his Gospel expressly to make known the mystery of the Deity of Christ, which the other three historians are supposed unaccountably to have forgotten or omitted.

I give you, therefore, his reason for writing his Gospel, in his own words. "These things are written that ye might believe that Jesus is the Christ, THE SON OF GOD: and that believing ye might have life through his name," John xx. 31. You will observe the Evangelist makes no allusion to the motive which is ascribed to him: on the contrary, he gives a different and a much more rational account of his design. To the same effect are two passages in his First Epistle, which as they are very brief I shall here subjoin.—"Every spirit that confesseth that Jesus Christ is come in the flesh is of God," 1 John iv. 2. "Whosoever believeth that Jesus is the Christ, is born of God," 1 John v. 1. It appears, therefore, that according to this Evangelist, Unitarian Christians *are born of God;* for they believe that "*Jesus is come in the flesh,*" and that "*he is the Christ.*"

Thus far we have considered the information given by the early disciples and apostles of our Lord, respecting the views which they entertained of the Divine Unity, the person of our Saviour, and, incidentally, the office of the Holy Spirit. We have heard the testimony borne by Andrew, by Philip, by Peter, by James, by Jude, and by John—being all the writers of the New Testament Scriptures, except the three Evangelists, Matthew, Mark, and Luke. I have been obliged to content myself with a few passages; but I have chosen such as are plain, such as are to the point, such as are in no way liable to objection as doubtful, either in point of reading or translation. The passages I have given you are free from all dispute.

To complete the argument I ought to refer you to the prayers and devotional forms employed by the disciples. I defy the most expert student of the Scriptures to find

in the whole volume of the New Testament, a single prayer addressed to *God the Son, Redeemer of the World;* or to *God the Holy Ghost, proceeding from the Father and the Son;* or to the *Holy, Blessed, and Glorious Trinity, Three Persons and One God.* These terms, and the ideas which they express, and the religious worship founded upon those ideas, are strangers to the Book. The Apostles did not forget the lesson of their Saviour, who taught them to pray *to the Father*, and to none besides. They "*bowed their knees*," as one of their number expresses it, "*to the God and Father of our Lord Jesus Christ*," Eph iii. 14. For an example of their united worship, I refer all who hear me to Acts iv. 24 — 31; where a prayer is found, which I think every reader will agree with me, is a most striking specimen of sublime and simple Unitarian worship; presented under circumstances, moreover, in which their supplications would naturally have been presented to Christ and to the Holy Spirit, if they had thought it possible to present such homage without violating the great law to which the Saviour himself referred, — "Thou shalt worship Jehovah thy God, and him only shalt thou serve." I allude especially to the closing sentence of the prayer, — "Grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus." Here they pray for gifts of the Holy Spirit; *but their prayer is not addressed to the Holy Spirit:* they pray for miracles to be wrought in the name of Jesus; *but they do not present the supplication to Jesus himself.* They pray as Unitarians pray, and as their Saviour prayed, — *to the Father only* — to Him who made heaven and

earth, the sea and all that in them is. If, then, Unitarians pray amiss, the whole assembled brotherhood of the Apostles of our Lord have set us an example of error. But whence have our Trinitarian friends derived the example of such devotions as I have adverted to already? This question it may not be easy precisely to answer; but they certainly do not derive it from the Bible.

Again, — I can conceive no fact so likely to produce an overpowering effect of awe and astonishment upon the minds of the Apostles themselves, as the announcement of the Saviour's Deity. To think that he whom they had seen, heard, and handled, — their familiar friend and daily companion, — was *the Eternal and Unchangeable Jehovah!* The first whisper of the fact must have sounded in their ears like a clap of thunder; the first glimpse of its reality must have struck them with consternation, like a sudden flash of lightning. Yet we find no trace of any such change coming over their feelings: we see no symptom of its effects. If they knew this doctrine, they acted as no other men would have acted, they felt as no other men would have felt, under their circumstances. If they were aware of the tremendous secret, when, I ask, was it revealed to them? Was it before they accepted our Lord's invitation to become his Apostles? Was it while he lived among them? Was it after his ascension? Fix the period when you please, *where are the proofs of that astonishment which must have attended upon the communication of such a tremendous fact?* And how do you explain, that while the Apostles and Evangelists are so careful in relating the other discourses and declarations of our Lord, upon subjects comparatively trivial, they have not thought it necessary to record any speech of his

or any revelation from God, in which they received the knowledge of a subject the most important and awful that ever was revealed! And how does it happen, that, while they repeatedly doubted and questioned statements made to them upon points of inferior moment and easy of belief, they received this most difficult of all hard sayings so readily that it excited no doubt; it never even occasioned their surprise — it never even appeared to stand in need of explanation? These inquiries can only be answered in one way. *The Apostles never heard of such a Doctrine.* Had they heard of it, we should have heard their doubts.

Again, — Even were we to grant that the Apostles were so constituted that what appears to other men a stupendous mystery — which makes reason "stand aghast," and half confounds even faith itself — appeared to them an ordinary every day occurrence; so trivial that they have not even thought of recording the time when it was first made known to them, and that it never occurred to them to ask any explanations or confirmatory proofs; — are we to believe that their heathen converts and Jewish disciples, to whom they preached this doctrine, were so destitute of natural feeling as to receive it without hesitation or question? The Apostle Paul was obliged, both orally and in no less than three of his Epistles, to enter into long and labored defences of his conduct in admitting Gentiles to become members of the Church of Christ, on equal terms with the Jews; but *he never was put upon his defence respecting the doctrine of the Trinity*; nor was any other of the Apostolic College compelled to explain, or illustrate, or establish by proof, this hitherto unheard-of tenet. Are we to believe that Jewish prejudice

and heathen philosophy both submitted, without difficulty or question, to receive this astounding dogma? It is notorious, nay undeniable, that there is not in the New Testament any record of any controversy having sprung up in the Church on the subject of the Trinity. What can more convincingly prove, that in the times of the New Testament, the doctrine of the Trinity had not been broached? Or, if we admit, contrary to all probability, that both the Apostles and their converts could receive this tremendous doctrine without any emotion of surprise, or doubt, or difficulty, is it credible that no one should have been found, either among their Jewish or heathen opponents, who would take it up as matter of accusation against them?* Yet, that no such charge as that of teaching the Trinity ever was preferred against them, is evident from the whole history of their lives. We have,

* The charge against Peter and John (Acts iv. 2) was, that "they taught the people, and preached through Jesus the resurrection of the dead." The charge against the twelve (Acts v. 28) was, that they had "taught in this name; that they had filled Jerusalem with their doctrine; and that they intended to bring this man's blood" upon the High-Priest and the Council. The charge against Stephen (Acts vi. 14) was, that he had "spoken against the holy place and the law, by saying that Jesus of Nazareth would destroy that place, and change the customs which Moses delivered." The charge against Paul, at Corinth, (Acts xviii. 14,) was, that "he persuaded people to worship God contrary to the law of Moses." The charges against him at Ephesus (Acts xix.) and at Cesarea (Acts xxiv.) are not more to the point. The latter is summoned up by Festus (Acts xxv. 19) "some questions about their own religion (that of the Jews,) and about one Jesus, who was dead, but whom Paul affirmed to be alive." The Apostle, therefore, had affirmed the resurrection of Christ; but had said nothing of his being God equal with the Father or the Second Person of the Undivided Trinity.

in the Acts of the Apostles, several instances of their trials and persecutions for the sake of Christ, including a statement of the crimes of which they were accused, and the charges under which they suffered. But not in one solitary instance were they charged with departing from the common faith of their countrymen respecting the Unity of God.

On the whole, whether we look to the express declarations and recorded teachings of the Apostles of Christ, or to their whole tenor of conduct and character,—whether we look to the doctrines which they proclaimed, or to the reception which these doctrines experienced,—whether we look to the facts which actually occurred in the course of their ministry, or to the absence of other facts which would have necessarily ensued, had they inculcated the modern doctrine of the Trinity in Unity, and its associated tenets, — we are compelled to believe that they held, professed, and taught, no other than a purely Unitarian faith.

But, as this conclusion has been impugned, and vehement allegations have been put forth, asserting, that these illustrious men inculcated the doctrines of modern Orthodoxy, it becomes necessary to examine more minutely the grounds on which these allegations rest. To this inquiry, we shall now proceed without farther preface, — arranging our observations in the order which seems most natural to the subject.

In following this method, we are led, in the first place, to consider the evidence which has been produced to prove that the Apostles inculcated the doctrine of the Trinity — properly so called.

There is a passage in the common English version of

the New Testament, which was once relied upon as a most clear and convincing proof of the Trinity. "For there are three that bear record in heaven — the Father, the Word, and the Holy Ghost, and these three are One," 1 John v. 7. But it is unnecessary to argue the irrelevancy of this passage; for, although it may sometimes be advanced as a proof passage, by the ignorant or the unprincipled, it is almost universally allowed, by the learned and candid of every church and sect, to be an interpolation; that is, a passage which was not written by the Apostle John, but foisted into the text of his Epistle long after his decease, by accident or design. In this opinion, Trinitarians and Unitarians agree; and, indeed, it is impossible to form a different conclusion from the facts of the case; for the text was unknown in the church for many centuries, and it is not found in any ancient manuscript or version. Such a passage can afford no proof of any doctrine. On it, therefore, I shall not dwell.

There are only two other expressions in the writings of the Apostles which have been alleged as declarations of the doctrine of the Trinity. One is from the commencement of the Book of Revelation. "Grace be unto you and peace from him who is, and who was, and who is to come: and from the Seven Spirits who are before his throne: and from Jesus Christ who is the faithful witness, and the first-born of the dead, and the kings of the earth," Rev i. 4, 5. Here we are told, by some Orthodox theologians,* that the "Seven Spirits" are no other than the *Holy Spirit*, mystically described; and consequently we have in this sentence a recognition of the Father, the Holy Ghost, and the Son. Even if this were

* Doddridge, Wardlaw, J. P. Smith

granted to be all true, much would still be wanting to make out the common doctrine. It would still be necessary to show that these three are one God, the same in substance, equal in power and glory: and the passage is so far from asserting this that it plainly intimates the very reverse.* But it is useless to dwell upon this text, because the phrase *Seven Spirits* cannot possibly mean *One Spirit.* The supposition is entirely arbitrary and absurd, and is rejected by critics equally Orthodox with those who have proposed this argument, and not less learned and candid.† In fact this text may be employed as a convincing argument, to show the futility of reasonings founded on other passages,‡ from which it has been inferred that the Father, Son, and Holy Ghost are three divine and co-equal persons, because they are mentioned in conjunction with each other. The writer of this book wishes to the Seven Churches of Asia, *grace* and *peace* from God, and from the Seven Angels, or Spirits, and from Jesus

* It speaks, in the first place, of the Father, as the Being, "*who is, and who was, and who is to come;*" that is, the Eternal and Self-existent Cause of All; then it speaks of "*the Seven Spirits,*" which we are told means the Holy Spirit; but, instead of declaring that these Seven Spirits are of one substance with the Father, it shows that they are *numerically distinct from Him and inferior to Him;* for it stations them not *on* the throne, but *before* the throne of God, in the same place which is assigned to the worshipping saints. — Rev. vii. 9. The titles also which are given to our Saviour, are such as testify his subordinate office. He is called the *faithful witness*, the *first born of the dead*, and the *prince of the kings of the earth.* The first two titles are manifestly marks of subjection to the Almighty; and that the last is equally so is plain from 1 Cor. xv. 24 — 28.

† Hammond, A. Clarke.

‡ Matt. xxviii. 19. 2 Cor. xiii. 14.

Christ; and yet no one supposes that there are seven angels in the Godhead. This would make Nine Persoas instead of Three.

This observation is of use in determining the meaning of the only remaining passage from which it has been attempted to prove, that the Apostles of our Lord held and taught the Trinity in Unity. It occurs in the second Epistle of Paul to the Corinthians, at the close. "The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Spirit, be with you all." 2 Cor. xiii. 14. It will, I think, occur to every mind, that arguments in support of this doctrine must be scarce and weak indeed, when a text such as this, is relied on as one of its main pillars; for it does not, even in semblance, much less in fact, lend it the slightest countenance. It does not affirm, that the Holy Spirit is a person, much less that he is a divine person: it does not declare, that Christ and the Spirit are God, equal with the Father, nor even that they are God in any sense: it does not assert, that they are of one substance with the Father, but it manifestly teaches, that they are not; for it says, "the grace of our Lord Jesus Christ, and *the love of God*, &c. be with you;" thus making a marked distinction between God and them. Had the Apostle been a believer in the Trinity, he would have said — *the love of God the Father, the grace of God the Son, and the communion of God the Holy Ghost;* but this is language which he never used. It has been urged, that, as the three names of Christ, God, and the Holy Spirit, are here mentioned together, we must infer, that they are all equal in power, and all the same identical being; but this criticism is built on a total ignorance of an idiom which pervades a large proportion

of the Scriptures, both of the Old and New Testaments. I shall take an example from the writings of the same Apostle. He tells us, there is "one body and one spirit, ... one Lord, one faith, one baptism, one God and Father of all," Eph. iv. 4, 5. If the union of several names in the same sentence proves equality and identity, then, not only Father, Son, and Spirit, but body, faith, and baptism, must be regarded as divine persons, One God, the same in substance, equal in power and glory. But what Christian can believe this? I am aware that it has been maintained, that the benediction now before us includes a prayer, and, consequently, sanctions the worship of the Three Beings named; thus, *indirectly* proving the doctrine of the Trinity. That this reasoning is erroneous, is evident from what has been said on Rev. i. 4, 5; and still more from the concluding benediction of the first Epistle to the Corinthians. "The grace of our Lord Jesus Christ be with you: my love be with you all in Christ Jesus." The Apostle clearly did not mean to set himself up as an object of religious worship; neither does he here intend to present Christ and the Holy Spirit in that character. In fact, such benedictions are not prayers: they are kind, and pious wishes, not addressed to any particular person, and by no means inferring the Deity of the persons or things whose names are introduced.

These are all, literally all, the passages that I can find quoted from the writings of the Apostles, as containing *direct proofs* of the doctrine of the Trinity. I do not think it too much to affirm, that, if Unitarianism could only be supported by arguments such as these, it would long since have been exploded, condemned, and driven

out of the world : its advocates would have been silenced and put to shame; and not a voice would have been raised in its favor. But there is a charm in the name of *Orthodoxy* that compensates for deficient evidence, and renders even the weak "intimations" and obscure allusions which have been examined,

> "—— confirmations strong
> As proofs of holy writ!"

Aided by the force of early habit and education, — and, I am compelled to add, in some cases, by the fashion and the favor of the world, — they retain their hold over minds which are, in other fields of inquiry, clear-sighted, and sagacious to distinguish truth from error with readiness and success.

2. Our plan would next require us to investigate the *indirect arguments* which have been advanced in support of the prevalent belief; and especially those founded on the texts which are brought forward to prove the supreme Deity of our Lord Jesus Christ, and the union of the divine and human natures in his person. But, as a full examination of all these would take up too much of your time, — and is indeed better fitted for a systematic treatise than for a public lecture, — I shall be obliged to confine myself to a selection of passages only, choosing, however, those examples which are considered as most conclusive and convincing.

I begin with the evidence which has been adduced to show that the name of God is frequently applied to Christ by the sacred writers of the New Testament; and here, as in the former division of this discourse, I must commence by warning my readers, that there are some things which appear in our common English Testaments, and

which seem to countenance this assertion, but which, properly speaking, form no part of the book, and ought not to be put forward as scriptural quotations.

Such is the expression attributed to the Apostle Paul in Acts xx. 28, as forming part of his address to the elders of Ephesus. "Take heed therefore unto yourselves, and to all the flock over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The best critics of every school of theology, with scarcely a single exception, are now agreed in regarding this reading as erroneous. From the evidence of manuscripts, and versions made in ancient times, it is nearly certain that the proper reading is, "Feed the church of the Lord, which he hath purchased with his own blood." In this passage, therefore, Christ is not called God.

Another instance of a similar kind occurs in 1 Tim. iii. 16, where we read in the common text, — "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The reading in this passage may admit of more doubt than the former; still there is a very strong probability, that the term *God* is here inserted by mistake, and that the true reading is, either *he who was manifest*, &c., or simply, *Great is the mystery of godliness*, which *was manifested in the flesh*, &c.* A

* In 1 Tim. iii. 16, the celebrated critic, Griesbach, adopted *who*, or *he who* as the genuine reading; but it appears, that he was mistaken in citing some of his principal authorities. Archbishop Laurence, with whom Professor Norton agrees, gives the following as the readings of the ancient versions. The Latin, the Old Syriac,

passage which, to say the least, is so exceedingly uncertain as this one confessedly is, cannot possibly yield any support to a disputed point of doctrine upon either side.

A similar observation may be made upon Rom. ix. 5. To the mere English reader, who is only acquainted with the Scriptures in the authorized translation, the Apostle there appears to call our Lord by the title of "*God over all, blessed for ever.*" But he who consults the original, will find that it admits of another rendering, which yields a very different sense, yet is perfectly consistent with the rest of the context, and with the general tenor of the New Testament. The Apostle, according to this view of his meaning, speaks of the Israelites, — "to whom pertained the adoption, and the glory, and covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom, as concerning the flesh, the Christ came, who is over all; God be blessed for ever!" The sentence, viewed in itself, will bear either rendering. It ought, therefore, in all fairness, to be construed in harmony with the usual sentiments and

the Æthiopic, and the Arabic published by Erpenius, read *which*: the Coptic, the Sahidic, and the later Syriac version, read either *who* or *which*; but most probably *the latter*: the Armenian, the Sclavonic, and the Arabic of the Polyglot, (all of which, however, are comparatively modern and of little value,) read *God*. The preponderance of ancient authority is therefore in favor of *which*. Assuming this reading, the following paraphrase has been proposed by Professor Norton, — "Beyond doubt, the great pillar and foundation of the true religion is the new doctrine concerning piety, which has been made known in human weakness, proved true by divine power, while angels were looking on; which has been proclaimed to the Gentiles, believed in the world, and has received a glorious reception." — *Statement of Reasons*, pages 133, 134.

language of the writer, as shown in places which are clear and positive. Now it certainly is not the general style of this Apostle, to give to Christ any such title as that of *God over all;* but it is quite agreeable to his usual mode of writing, to bestow such epithets upon the Almighty Father. To him, consequently, and not to the Christ, must the phrase in this passage be applied.

While speaking of the mode in which the translators of the Bible have rendered ambiguous passages, so as to favor their own opinions, I may advert to Heb. i. 8, which they have thus translated: "But unto the Son he saith, Thy throne, O God! is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." If this interpretation be allowed to remain unaltered, it is evident, that it cannot be understood in a Trinitarian sense; because the writer immediately subjoins expressions which intimate the subordinate rank and office of the person who is here addressed: "Thou hast loved righteousness and hated iniquity, wherefore God, EVEN THY GOD, hath anointed thee with the oil of gladness ABOVE THY FELLOWS." But here, as in Rom. ix. 5, the language of the original is ambiguous: it may be translated thus, "*Unto,*" (or concerning,) "*the Son he saith,* GOD IS THY THRONE *for ever and ever.*" A rendering which agrees much better with the scope, both of this Epistle and of the Psalm from which these words are cited. (See Psalm xlv. 6.)

The application of the name EMMANUEL, (which means *God with us,*) to our Saviour in Matt. i. 23, can present no difficulty to those who consider that this very name had previously been applied to a child born in the reign of Ahaz, king of Judah, many years before the birth of

Christ — (see Isaiah vii. 1 — 16) — and that many of the Hebrew proper names, involved that of God, in the very same manner as this of Emmanuel. If Christ be literally God because he is called Emmanuel, which means *God with us*, or *God is with us*, then Solomon must be God because he is called Lemuel, *God with them;* so also must Elijah, for his name signifies *My God Jehovah;* and Daniel, *God my Judge;* and Gabriel, *God my Might*, or *My Mighty God;* and Johanan, *The Merciful Jehovah;* and Elishamah, *My God who heareth;* and Jehoshaphat, *Jehovah who judgeth;* and a vast variety of others. These names were never understood to imply the deity of the persons by whom they were borne; yet there is just as much reason for asserting that they do, as for asserting that the name Emmanuel proves the deity of Christ. This argument, therefore, is perfectly futile.

It has been contended that the Apostle Thomas must have considered Christ as God, because, on beholding him alive after his resurrection, he exclaimed, "*My Lord and my God!*" — John xx. 28. This has been called Thomas's confession of faith; but it is manifestly no confession at all. It is an ejaculation — an exclamation of surprise and joy, at beholding his beloved Master, of whose labors he had been the companion and witness, restored to life once more, contrary to his own expectations and to all previous experience. Such an exclamation would, on such an occasion, very naturally burst from his lips;* and to suppose that it is either more or less than

* The following remark of the Rajah Rammohun Roy, is deserving of notice. "Thomas made the exclamation according to the

an ejaculation of this kind, addressed to the Almighty Father, by whose power the miracle which he witnessed had been wrought, is to adopt a supposition which neither the language of the historian nor the circumstances of the case will warrant.

I shall only advert to one other passage — the first verse of the Gospel of John: "In the beginning was the Word, and the Word was with God, and the Word was God." This passage has been so often examined and commented on, by writers on different sides of the question now before us, that a volume might be filled with even a condensed account of their various statements. I may hold myself excused from the necessity of entering minutely into a point which has been so frequently discussed; and shall content myself, on this occasion, with stating, that after the most careful investigation which I have been able to give to this passage, I cannot find any proof that the *Word* here spoken of is properly a person, nor that it is the peculiar name of the divine nature of Christ. Our Lord is mentioned many hundred times in the New Testament, but no where else is he called the *Word;* which indeed would be a very extraordinary name to bestow upon him. I agree, therefore, with those who are of opinion that by this term we are here to understand *an attribute personified* — the Intelligence or Designing Wisdom, which the Apostle represents as dwelling in God, as identified with himself — as displayed in his works — as manifested in the revelations afforded to the

invariable habits of the Jews, Arabs, and other Asiatic nations, who, when struck with wonder, often make exclamations in the name of the Deity." — *Final Appeal*, p. 233.

human race — and most conspicuously in the person of our Lord and Saviour Jesus Christ. This passage is attended with some difficulty whatever view be taken of its meaning. The interpretation indicated above is, I think, the most simple and the least embarrassed of all that have been proposed. The meaning put upon it by Trinitarian divines seems to me to be attended with internal and external difficulties far greater and more numerous. *

* The introduction of the Gospel according to John has occupied much of my thoughts; and I have more than once changed or modified my views respecting it. On the whole, I am now inclined to think that the explanation of M. Abauzit, as given in Mr. Wilson's *Illustration of Unitarianism*, p. 124, comes as near to the sense of the writer as any other that I have seen. The following is a condensed view of this Exposition, with a few trifling alterations in the meaning assigned to some of the subordinate phrases: — 1. In the beginning was Reason, or Intelligence; and this Intelligence resided with God, being inseparable from him, and was, in truth, God himself. 2. In the beginning of the world it was with God. 3. And he employed it in the creation of the universe: and nothing has been brought into being in which it is not displayed. 4. From it proceeds the revelation of life or future bliss: this revelation was given as a light and guide to mankind. 5. This revelation is still shining in a dark world, and the world hath not embraced it. 14. And that pure and heavenly Intelligence, through which the world was created, at length was conspicuously manifested in the mission of Jesus Christ, who "dwelt among us full of grace and truth," &c.

This interpretation agrees with that generally adopted by Trinitarian commentators, in understanding the word *God* in the same sense in both clauses of verse 1: in explaining the third verse as referring to the creation of the Universe, and also in understanding the word *became*, in the 14th verse, in a peculiar sense. Trinitarians do not believe that God the Son literally *became flesh*, nor even that he became a man — for this would make the Godhead undergo a change — but only that he was united to, and displayed himself in,

These are almost the whole of the texts usually adduced to prove the direct application of the name of God to Christ, by the Apostles. There are a few other passages in which the doctrine of the Greek article is thought to lead to the same conclusion; and some in which it is contended, that the same point may be established by comparing expressions used by the Apostles with reference to our Lord, with some which are elsewhere employed respecting the Supreme Being. It is argued, that if the same phrase which is in one passage applied to God, be afterwards found applied to Christ, it proves that Christ is God. But this last mode of reasoning would prove too much; for, if admitted to be valid, it would prove the deity of Adam, of Moses, of St. Paul, and the twelve Apostles, as well as a great number of other persons mentioned in the Scriptures.* It is unnecessary to go into

the man Christ Jesus. The explanation above given takes a similar view of the meaning of the phrase. It may be added, that the peculiar phraseology of this passage may have had reference to some philosophical or religious doctrines which were prevalent at the time, but which can now only form matter for conjecture.

* The most industrious accumulator of arguments of this kind, in support of the deity of Christ, was the late Rev. WILLIAM JONES, of Nayland; whose book, entitled the *Catholic Doctrine of the Trinity*, has had a very extensive circulation. I take the following specimen of his mode of reasoning.

Psalm lxxviii. 56, — They TEMPTED and provoked the MOST HIGH GOD.

1 Cor. x. 9, — Neither let us TEMPT CHRIST, as some of them also tempted.

From this Mr. Jones infers, that *Christ is the Most High God.*

It might be sufficient, in this case, to observe, that the word *Christ*, in 1 Cor. x. 9, is probably spurious; but without stopping to canvass this point, we may remark, that the syllogism is built up-

detail, with reference to such objections; for I think every candid reasoner will allow, that, if a doctrine so mysterious, yet so important, as that of the supreme deity of Christ, cannot be established without having recourse to the critical niceties, and even the doubtful minutiæ of Greek Syntax, — and without tracing out obscure hints and indistinct parallelisms between passages which have no connexion with one another, — and which are, in almost every instance, found in different books of scripture, — it must fall to the ground. If the doctrine were true, it would be clearly revealed and plainly stated;

on the principle, that, because God can be tempted, and Christ can also be tempted, therefore Christ is God.

A similar example is as follows: —

Isa. xliii. 11, — I, even I, am the Lord, and BESIDES ME there is NO SAVIOUR.

2 Pet. iii. 18, — Our Lord and SAVIOUR JESUS CHRIST.

Jesus Christ, then, observes Mr. Jones, is *a Saviour*. But the Lord Jehovah hath declared that there is *no Saviour besides himself*. Therefore, Christ is the Lord Jehovah.

On the very same principle, the following syllogism is constructed: —

Isa. xliii. 11, — I, even I, am the Lord, and BESIDES ME there is NO SAVIOUR.

Nehem. ix. 27, — Thou gavest them (the Israelites) SAVIOURS, who saved them, &c.

Therefore, these Saviours of the children of Israel were God, the Lord Jehovah!

And, if it be replied, that the Saviours of the Israelites are said to have been *given* by the Almighty, and, therefore, cannot be viewed as God, himself, the answer is obvious, that the very same thing is said of Christ. "*God*, according to his promise, *hath raised* unto Israel *a Saviour*, Jesus." Acts xiii. 23. "Him hath *God exalted* with his right hand, to be a Prince and a *Saviour*," &c. Acts v. 31. "The *Father* sent the son to be the *Saviour* of the

and would not be left to indistinct allusions, fanciful analogies, and uncertain grammatical canons.

We are next referred to a class of texts, not very numerous, in which it is maintained, that such attributes are ascribed to Jesus, as can properly belong only to God; and hence it is contended, that he must be truly the Supreme Being. To this mode of reasoning, the same objection applies which has just been stated; yet we shall consider it a little more minutely, as it is a kind of argument that is thought to possess great weight in this controversy. I have considered carefully all the passages of this kind which have been advanced by the most popular writers in defence of the Trinity, together with their

world." 1 John iv. 14. From all which it follows, that the two cases are exactly parallel; and if Mr. Jones's syllogism proves the deity of Christ the other argument proves, equally well, the deity of the *Saviours* mentioned in Neh. ix. 27.

Another syllogism of the same kind may be thus expressed: —

Matt. xix. 4, 5, — He who made them in the beginning, said, For this cause shall a man leave father and mother, &c.

Gen. ii. 23, 24, — And Adam said, . . . Therefore shall a man leave his father and his mother, &c.

Hence it follows, that Adam is God!

If the reader be desirous of framing for himself some more syllogisms of the same kind, let him compare together Gen. xlviii 21, and Exod. xxxii. 7, and he will find that Mr. Jones's method of reasoning will make Moses to be God; and Exod. iii. 14, compared with 1 Cor. xv. 10, will make Paul to be God; and various other conclusions of the same kind will follow from the same principle. It is evident, that a principle which conducts to such absurd conclusions, must be altogether fallacious: and when we look at several of the passages which Mr. Jones has brought forward, and the mode in which he has treated them, it is difficult to believe, that he was not himself occasionally aware of their irrelevancy.

comments and explanations; yet I have not found any in which the point for which they are quoted can be clearly established, and several of them prove the very reverse.

Let it be remembered, that the subject of inquiry is not concerning the *reality* of the power, wisdom, &c. possessed by our Saviour; but concerning the *origin* of these gifts. Unitarians not only admit, but, when occasion requires, have strenuously maintained, that our Lord possessed both power and wisdom in the most ample degree; for they know that "God gave him the spirit not by measure," John iii. 34. The question, therefore, is not concerning the reality, nor even the extent of these endowments; for it is admitted on both sides, that they were bestowed as largely as was necessary for the discharge of the office which he was appointed to fulfil; and as we know not what degrees of power and wisdom were required for this purpose, so we presume not to fix any precise measure of either, — short only of infinity, — as that which our Saviour possessed. The question concerns the *origin* of these qualities in the person of Christ. Did he possess them by his own inherent right, as is the case with the Almighty Father? or did he owe them, as all other beings owe their faculties, however exalted, to the will, the gift, and the appointment of the great Author of all? This is the question between Trinitarians and Unitarians; and to this, which is the real and only subject of inquiry, the texts advanced by the advocates of Orthodoxy do not even bear the appearance of a reference. This will be evident from the examination of a very few passages, as a sample of the class.

The most plausible of all the arguments in support of the assertion, that Christ possessed Divine Omniscience,

is the observation of the Evangelist John, upon our Lord's conduct in refusing to put himself in the power of certain disciples: "But Jesus did not commit himself unto them, because he knew all [*men*], and needed not that any should testify of man; for he knew what was in man," John ii. 24, 25. Here the word *men* is not in the original; but is inserted by the translators to complete the sense; and you will find that the sense will be completed just as fully, and more in conformity with the object of the narrative, by reading the passage thus: — "But Jesus did not commit himself to them, because he knew them all;" that is, because he was acquainted with their characters and dispositions. But without relying at all upon this criticism — although I think it to be a just one — it must be obvious to you all, that the Evangelist gives not the slightest reason for supposing, that the knowledge of mankind, which Christ possessed, was absolute, underived, and independent. In fact, the wisdom here spoken of does not appear to be even miraculous or supernatural; but such as may be attained by the exercise of the ordinary powers of man. But, if it be contended that it was supernatural, then it must be traced to the source to which Christ himself and his Apostles constantly referred all his spiritual endowments; namely, the will and appointment of his heavenly Father.

When our Saviour after his resurrection, thrice inquired of Peter "Simon, son of Jonas, lovest thou me?" the Apostle was grieved at the three-fold repetition of the question; and replied with emotion, "Lord, thou knowest all things! Thou knowest that I love thee!" John xxi. 17. And we are told, that this expression proves the Omniscience of Christ. If so, we must, for the same

reason, allow that the persons to whom the Apostle John addressed his first Epistle, were possessed of the same attribute ; for he says, " Ye have an unction from the Holy One, and *ye know all things*," 1 John ii. 20. In both places, the words *all things* are used, as they frequently are in the New Testament, in a restricted sense, — signifying only, *all that relates to the subject, which was present in the mind* of the speaker or writer. St. Peter's exclamation meant, that our Saviour knew *all that concerned his feelings and dispositions towards himself;* more especially his bitter sorrow and repentance for the ingratitude and falsehood which he had manifested in denying him in the hall of the Chief Priest. But the language of the Apostle, even in its most unrestricted acceptation, does not affirm, that Christ possessed that underived and inherent knowledge of all things, which could alone justify us in attributing to him Divine Omniscience, nor is there any such passage in the whole of the apostolic writings. The Apostles, therefore, did not regard their great Master as possessing such knowledge. Had they done so, they would have explicitly stated their conviction of the fact; but this they have not done in any one instance.

Such are the facts with reference to the attribute of Divine Omniscience, which our Trinitarian brethren ascribe to our Lord, and which indeed must necessarily belong to him, if their view of his person be true. With respect to that of Omnipotence, the case is still stronger and more favorable to our view of the subject; for it seems to be admitted, that there is not any passage in the New Testament in which this attribute is expressly ascribed to Christ. " The Omnipotence of Christ," says a very able defender of Orthodoxy, " is to be *inferred*

chiefly from *the works* which are ascribed to him."* I ask any of my Calvinistic friends, who may hear or read these observations, if Christ had really been regarded by his Apostles to be the King, eternal, immortal, invisible, the only wise God, — would they have left the evidence of the fact in the state in which it now appears? Would they not only have omitted all explicit statement of the doctrine of his deity, but have left even his possession of the necessary attributes of the divine character to be gathered by way of *inference* from other things occurring in their writings?

I pass on, however, to the *works* ascribed to our Saviour, from which it is inferred, that he possessed almighty power, and the other attributes of deity. And first, we are told that *creation* is one of his works; in proof of which we are referred to Col. i. 16. But this very passage contains a plain proof, that the *creation* there spoken of, as effected by Christ, was effected by him, not as an independent Being, acting by his own authority; but *as the agent or instrument of a higher power*. The words of the Apostle are, — "*For by him*" (that is, *through* him) "all things were created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him" (that is, *through* him), "and for him." Here the Apostle twice affirms, that the creation was effected *by* or *through* the Son; using a preposition which almost without exception, wherever it occurs, denotes *inferior and subordinate agency*. And yet this verse is relied on as one of the most convincing proofs of the Supreme Deity of Christ!

* See the Rev. James Carlile on the Deity of Christ, p. 189.

The same remark may be made with reference to another text of this kind: "God, who created all things by Jesus Christ," Eph. iii. 9. Allowing the text to stand in the above form unaltered, it distinctly affirms, that Christ Jesus, in the work of creation, acted only as the vicegerent and delegate of God, not that he was God himself. It is, however, only what is due to truth to state, that the concluding words "by Christ Jesus" are beyond all doubt spurious: they never were written by the Apostle Paul; and ought not to be allowed to remain in the text, nor ought they ever to be quoted in argument as his. These are the main proofs of Christ's creative power. One of them is a mere interpolation; and both are opposed to the doctrine which they are adduced to support!

We are also reminded, that Christ is appointed to judge the world; and we are told, that this requires Omniscience, to determine the cases and characters of men with infallible accuracy; and Omnipotence, to apportion rewards and punishments to all, according to their respective deserts. Hence, it is argued, that Christ must possess these attributes, and consequently, he must be God. But those who rely upon this reasoning, forget that both Christ and his Apostles have spoken of the office of judge, as one of the offices which he is to discharge by the commission, appointment, and authority of the Father who sent him. I refer especially to the declaration of the Apostle Paul, in his speech at Athens, in which he expressly affirms, that God "will judge the world in righteousness, through the man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead," Acts xvii. 31. I would also remind you, that "when the Son of man shall sit on the throne

of his glory," the twelve Apostles themselves are to "sit on twelve thrones, judging the twelve tribes of Israel," Matt. xix. 28; Luke xxii. 30. These passages are, in my mind, so conclusive as to render all farther comment superfluous. They show that judgment is a delegated office, and that it may be exercised by persons who confessedly do not possess Divine Attributes.

The only other argument for the deity of Christ which it is necessary to notice, is that built upon the worship which was paid him on several occasions. Now it is admitted by all that the term *worship*, as employed in the writings of the New Testament, includes both personal respect and religious adoration; and those who urge this argument, have utterly failed to establish even a plausible ground for not believing that the respect or worship shown to our Saviour, during his abode on earth, was of a religious nature. While he remained in this world, he was treated with due reverence and homage by those who acknowledged the divine commission with which he was invested, but in no case is there even the semblance of a proof, that the homage and reverence thus presented, were offered to him as God. Dr. Wardlaw, though he is desirous of accumulating as many arguments as posible in support of Trinitarianism, acknowledges, that "nothing can, with certainty, be inferred" from the instances of worship paid to Christ while on earth, as "the kind and degree of the intended homage cannot, with certainty, be ascertained."* If it cannot, with certainty, be ascertained, it cannot prove the deity of Christ; for unless it was of that kind and that degree which are due only to God, it has

* Discourses on the Socinian Controversy, page 119.

nothing to do with our present inquiry. And as to the assertion, that Christ received divine honors from his disciples after his resurrection, there is no such instance recorded;* nor is there any precept in the whole of the Apostolic writings, either exhorting or permitting Christians to pray to him. Upon such a point as this, inferences and deductions are out of place. One plain precept,

*A circumstance which readily distinguishes the respect and homage paid to an illustrious personage from that which is due only to the Almighty is, that the former can only be presented to the person to whom it is addressed, while he is personally and *visibly* present; whereas, the latter may be presented, and indeed *must* be presented, where there is no visible object to which it can be addressed; for God is an invisible Spirit. Now the acts which are relied on as proofs of worship paid to Christ after his resurrection, are all of the former description; that is, the acts of reverence and homage done to him while *personally and visibly present*. Of this kind was the dying address of Stephen, Acts vii. 59. He had immediately before *seen* Jesus personally, and thus ascertained that he was within hearing of his voice. Some critics, however, would render the words, not "*O Lord Jesus!*" but "*O Lord of Jesus!*" and the original admits this sense. So also, in Heb. i. 6, where God is represented as introducing the Son into the world, and saying, — "*Let all the angels worship him*," the Son is manifestly supposed to be visibly present. In 2 Cor. xii. 8, the Apostle says, that he "*besought the Lord thrice*" that his thorn might depart from him; and the context renders it *probable* that the Lord Jesus Christ is the person intended, although this cannot be made absolutely certain. But it also gives us reason to believe, that the supplication was offered when the Apostle in vision in "the third heaven," or "paradise," — when he had the Saviour visibly manifest before him. The symbolical worship or homage paid to the Lamb in the Revelations, is entirely of the same character. In none of these instances does it appear from the circumstances, that religious or divine worship was intended. They can, therefore, afford no proof of the deity of Christ.

commanding Christians to worship Christ as God, would be worth the whole folios filled with the most specious argumentations. But where is such a precept to be found?

I have now given you some specimens of the manner in which it has been attempted to prove the doctrine of the Trinity in Unity, and that of the Supreme Deity of Christ, from the testimony of the Apostles. I think I have fairly and fully shown, that the attempt, so far as relates to the passages which have been commented on, is an utter failure. Now, if these passages do not establish the points in question, they cannot possibly be established; for those that have been selected are among the strongest and clearest that ever have been, or that can be brought forward in their support. Is there a man in this assembly, who, if he were upon a jury empannelled to try a case of £20 value, would feel himself justified in giving his verdict upon either side, on evidence so irrelevant, so wide of the point at issue? And yet, on such evidence, we are called upon to award the sovereignty of the world to one who never claimed it for himself, — who always consistently declared it to be the sole right and property of another! And we are told, that, unless we pronounce this unwarrantable judgment, we forfeit all hope of our eternal salvation!

3. I had intended to consider, in the same manner, the evidence adduced from the speeches and writings of the Apostles, to prove the supreme Deity of the Holy Spirit; but time will not permit me to do so in the course of this lecture, and I not unwillingly relinquish the tedious and unnecessary task. I call it unnecessary; for lame and defective as is the reasoning which has now been review-

ed, the proofs of the Deity of the Spirit are still more inconclusive. In truth, they can present no difficulty to the mind of any man who will only use the understanding which God has given him: and unless men are prepared to exercise their intellects, it is vain to address to them arguments and proofs. I shall, therefore, content myself with saying, that there is not a single verse in the New Testament in which the Holy Spirit is stated to be God, — that there is not a single doxology or ascription of praise to the Spirit in the whole of the sacred volume, — that there is not a single act of worship, of any kind, recorded as having been addressed to the Holy Spirit, — that there is not a single precept teaching Christians the duty of acknowledging and worshipping the Spirit as God. The *personality* even of the Holy Spirit is a mere inference, and one of the most obscure and doubtful kind; in fact, it appears to me to be altogether an erroneous inference. The *Deity* of the Spirit is a second inference, built in part upon the former, partaking of all its doubtfulness and uncertainty; and having a great many more, and more important, difficulties and objections of its own to contend against. The doctrine of the Trinity is a third inference, built upon the former two, and likewise attended with its peculiar impediments; so that the cardinal point of Orthodox theology is an inference doubtfully derived from another inference, which again is deduced from a third inference, that is, in like manner, drawn from vague and inconclusive premises.* It may, therefore, be aptly compared to the reflection in

* In this statement, I have done little more than put into other words admissions frequently made by advocates of the Trinity; of

water of the shadow of a shade! And yet, we are told, that whosoever will be saved, must thus think of the Trinity! On such an insecure foundation is the salvation of the world made to rest!

In conclusion. — We find that the Apostles of our Lord have not once stated the doctrine of the Trinity in express terms in the whole of their writings, although they certainly could have done so as easily as the framers of the creeds and articles of modern churches, had they believed it to be true; and although they have broadly laid

which we may take an example from the fourteenth chapter of a work already mentioned — *Jesus Christ the Great God our Saviour* — by the Rev. JAMES CARLILE.

"ON THE TRINITY OF PERSONS IN THE GODHEAD. We are now come to the limit of explicit revelation, and are entering upon the region of reasoning and inference. . . I admit, therefore, that we have not the same clear light to conduct us that we have hitherto enjoyed. I admit, that a doctrine of inference ought never to be placed on a footing of equality with a doctrine of direct and explicit revelation. It is very obvious, that, so far as our belief of any doctrine is the result of inference, it is not an exercise of faith in the testimony of God, but in the accuracy of our own reasoning. . . . That the Holy Spirit is a distinct person from the Father and the Son, seems to be removed *one step* from a direct, explicit revelation. . . That there are three persons in the Godhead is *a second remove* from explicit revelation. . . . I, therefore, proceed to this subject with the caution and diffidence which becomes a man who feels that he depends partly on his own imperfect powers of intellect to guide him. *We have passed the last lamp* that has been lighted up to direct our way. We may proceed a few steps further, aided by the light which shines behind us; but, if we attempt to proceed far, we shall, as many others have done, lose ourselves in the thick darkness." Pages 369 — 371.

Thus, according to Mr. Carlile, God has only given us light on a part of our way to the Trinity: yet, if we stop short, or miss our road, or go one inch beyond the Orthodox "*inference*," we are lost!

down the distinguishing principle of Unitarianism — the sole Deity of the Father — in many clear and explicit passages. We find that the arguments adduced to prove their agreement with modern Orthodoxy in this point, are mere inferences from expressions which they have employed while writing upon other topics; and that these inferences are drawn from their language in a manner which is contrary to the laws of sound reasoning, and which the writers manifestly never intended nor approved. We find, that they have never employed, in speaking or writing, a single one of the many phrases in which the modern doctrine is expressed, and without which it cannot be expressed. We find that they never once were attacked by Jew or Gentile for teaching a doctrine to which both would have so strenuously objected. We find that, during the apostolic times, there was no controversy, either in the church itself, or with its adversaries, on the subject of the Trinity. We find that there is not in the whole writings of the Apostles, a single prayer which has even the outward semblance of being addressed to the Trinity. We find that the passages alleged to prove the Deity of our Lord Jesus Christ are either fabricated texts, fraudulently introduced into the sacred volume to support this very opinion; or such as do not, in any degree, affect the point in question; or such as prove the very reverse of the position which they are brought to support. And finally, we find that the supreme Deity of the Holy Spirit — the third person of the undivided Trinity — labors under a deficiency of proof still more glaring. Under these circumstances, I think I have laid a firm foundation for the opinion which I have expressed in the title of this lecture — that *Unitarianism was the faith of the Apostles.* The man who contends, in the face of evi-

dence of every kind, so clear and strong, that the faith of the Apostles was not Unitarian, appears to me practically to question the sufficiency of Scripture, whether as a test of the writers' own religious belief, or as a guide to ours. Such a man appears to me virtually — I do not say designedly — to charge the Apostles with having studiously concealed from view the one doctrine which, of all others, it was important that they should prominently express and clearly define. But such a charge, however made or implied, I feel to be utterly groundless; and, therefore, I believe, that Paul plainly declared what appeared to himself, and to his fellow-disciples, to be the truth — and the *whole truth* — when he penned the words of our text, — "THERE IS NONE OTHER GOD BUT ONE: for though there be that are called gods, whether in heaven or in earth — (as there be gods many and lords many) — but to us [there is but] ONE GOD, THE FATHER, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him."

I have now given a brief statement of the Scripture doctrine concerning the divine Unity. I have shown, that Unitarianism was the faith of the Old Testament, — the faith of our Lord Jesus Christ, — the faith of his inspired Apostles. I have shown, that the doctrine of the Trinity is a stranger to the sacred records; and that it was unknown to the authorized expounders of our holy religion. I have shown, that they every where recognize the great truth — that *God is One.* If, then, we are to be guided by the teachings of the Bible, if we are to build upon the foundation of Prophets and Apostles — our Lord Jesus Christ himself, being the chief corner-stone — we must adhere to the simple faith, that THERE IS BUT ONE GOD, THE FATHER.

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THE

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OR

RECONCILIATION BY JESUS CHRIST.

By JAMES F. CLARKE.

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THE PECULIAR DOCTRINE OF CHRISTIANITY,

OR

RECONCILIATION BY JESUS CHRIST.

I PROPOSE, in this Tract, to inquire, what are the Peculiar Doctrines and Duties of Christianity.

There are those who doubt whether there be anything essentially peculiar in Christianity, whether it teach anything absolutely new, whether it be anything more than a republication, with authority, of the religion of nature, and of those truths already communicated to the world by Moses and the prophets. But to me it seems clear, that though Jesus did not come to destroy the law and the prophets, he *did* come to fulfil them. He did not come to destroy natural religion, but he *did* come to fulfil it. He did not come to destroy human philosophy, but he came to *add* something to the mind of man which no philosophy had ever attained. Christianity accepts all that is good and true in previous revelations, but it has something peculiarly its own besides. It is not opposed to the religion of nature, it harmonizes with it, yet it is different from it. It is not opposed to reason, yet it is above reason. It is not unnatural, yet it is supernatural. It is not merely an authoritative republication of natural religion. It is not merely a collection of moral and religious truths, such as reason might have discovered, accompanied by supernatural evidence and

sanction. The Gospel is a manifestation of God separate and independent of all his other manifestations. He does not say over again, in Christ, what he had said before in Nature or Reason. He says something new. The Gospel is a Revelation. But what sort of a revelation would that be which only told us what we knew before? The meaning of the word "Gospel" is "good news." But that would not be "news," which was known before. I agree, then, with those who speak of the "peculiar doctrines" of Christianity. Christianity *has* peculiar doctrines,—it *is* a peculiar system. And if so, it is evidently proper to inquire what this peculiar, distinctive character of Christianity is.

First, I remark, that I by no mean sconsider it as the peculiar mission of Christ to tell us what we ought to do. I do not think he was sent merely, or mainly, to teach us our duty, or set an example in doing it. Men knew what their duty was before Christ came. "The Law was given by Moses, but grace and truth came by Jesus Christ." The law was given, not only to the Jews, but to the Gentiles, — not merely by Moses, but by conscience and reason. The Gentiles had a law, no less than the Jews, though not so pure nor clear, — a law written in their hearts. Their thoughts accused and excused them. All men are under law. A sense of accountability, of duty, of obligation, is universal. We do not feel our obligations as we ought. We do not have as high a standard of duty as we should, but all feel there is such a thing as duty, something we *ought* to do, not because it is profitable, or expedient, or safe, but because it is *right*. The morality of the Gospel is purer, deeper, nobler, than that of the Old Testament; but Love, which is the essence of New Testament mo-

rality, is the essence also of the Old. Upon love to God, and love to man, hang all the law and the prophets; and all the commandments are briefly comprehended in this, "Thou shalt love thy neighbor as thyself." Jesus gives higher motives to duty, but the duty he commands had been taught before. If he were only a moral teacher, there would be nothing *peculiar* in Christianity. It would be only a *law*, though a more elevated one than that of Moses.

Moreover, if Jesus were only a moral teacher, only a teacher of duty, he could not be a Saviour; for to be told our duty, cannot save us from our sin. If, indeed, we were always both willing and able to do our duty, then to be told what it is would be enough. But we are *not* always willing. We are often selfish and worldly, preferring our own will to that of God. And even when willing to do our duty, we are not always able, because under the control of passion or appetite. To will is present with us, but how to perform that which we will, we find not. The spirit is willing, but the flesh is weak. Under these circumstances, how does it help us, to be told what we ought to do, — to have a pure law and a shining example set before us? The law is weak through the flesh.

Here, then, the law is weak,—this is its weak point,—here it breaks down. Here is the weak point in every religious system, the central point of which is duty. There are writers and preachers, whom I esteem and respect, who set forth commanding systems of high morality, urging us to repentance and holiness of life. I admire their ideas, I reverence their zeal. But what good does it do? What good does it do to urge on us self-sacrifice, humility, devotion, meekness, purity, and a

whole catalogue of virtues, when our hearts are breaking within us at the remembrance of our past disobedience, at the knowledge of our present weakness? I consent to your law that it is good. But I find another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin in my members. How will your pure and beautiful morality help me now? It has no help, no comfort in it. O preach to me a *Gospel*, show to me a *Saviour*, let me hear the word *forgiveness*, — let me have a promise of help. Remove this barrier which separates me from my God. Let my Saviour take away my heart of stone and give me a heart of flesh. Let me hear his voice, saying, "Come unto me, and I will give you rest."

I am now prepared to answer the question, What is the *peculiar* doctrine of Christianity? To me it is Forgiveness of sin. It is "God in Christ reconciling the world unto himself, not imputing their trespasses unto them." It is the Love of God, manifested in the life and death of Jesus, to a guilty world.

But you may say, "Is the Love of God a doctrine *peculiar* to Christianity? Do we not find evidences of the Love of God in Nature, and in our own souls? How can this then be called a *peculiar* doctrine of Christianity?"

I reply, that we see the goodness of God, undoubtedly, in Nature. "He has not left himself without a witness that he is good, in that he gives us rain from heaven, and fruitful seasons, filling our hearts with joy and gladness." I cannot go out into the fields, and look at the sweet face of Nature, I cannot lift my eyes to the clouds, or listen to the soft voice of the air, without feeling my heart warmed with a sense of all-surrounding goodness. Immense, inexhaustible provisions are made for the comfort and

support of the creature. The swarming insects who leap in the sunbeam; the free bird, flashing through the wood, or hanging high in the liquid firmament; the fish darting or gliding in the liquid wave, — all are provided for by the Universal Parent. "These all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing."

The *creating* and *providing* love of God I do indeed see in Nature, — but the pardoning love of God I do *not* see there From the face of Nature looks out everywhere Law, unchangeable, everlasting Law, — Law, relentless and inexorable. Nature's laws never pardon us. Her wheels run on iron tracks, they never turn out. Does the law of gravitation ever pardon? If you put your hand into the fire, shall you not bear the penalty? There is no pardoning power vested in Nature. She does *not* reveal to us, nor indicate the forgiving love of God.

Nor is the pardoning love of God revealed to us by any instinct of the soul. God speaks to us in our soul, by conscience, by reason; he gives us convictions of right, he awakens within us the great ideas of Infinity, Eternity, Immortality. But it seems to me that there is nothing in the soul, any more than in nature, which speaks of pardon. So far from revealing forgiveness, our conscience prophecies judgment. Conscience speaks to us always of accountability and retribution, never of pardon. The Son of Man, alone, has power on earth to forgive sins. Forgiveness is a doctrine peculiar to Christianity.

But, it may be asked, was not God's pardoning love revealed under the old dispensation? Is it not taught in

the Old Testament? Are we not there taught that "God is merciful and gracious, slow to anger, and of great goodness, who repenteth him of the evil"? Are we not taught, that "when the wicked man turneth away from the wickedness which he hath committed, and doth that which is lawful and right, he shall save his soul alive"?

Undoubtedly, there were hints and indications given in the Old Testament, of the forgiving love of God. The atoning sacrifices, and sin-offerings, under the law, were a partial revelation of God's pardoning love. Yet they were but hints; shadows of good things to come. They could not make the comers thereunto perfect. They did not write the law in the heart; they did not so reveal God's love, as to awaken ardent gratitude and affection. God was to the Jews a King, rather than a Father,— an awful sovereign, jealous of his majesty, and prompt to punish offences. The Old Testament is a *law* rather than a gospel. The law was given by Moses, but grace and truth came by Jesus Christ.

Yes, the great doctrine of Christianity, is its doctrine of Reconciliation. God, drawing near to man, in Jesus Christ, to pardon him for the past, to give him hope for the future; drawing him, by cords of love, to return from his wanderings to his Father's house; manifesting himself as a father, who sees his child a great way off, whom no offences can wholly alienate, whose love no sins can wholly drown; God, constraining man to repentance by his mercy; God, so loving the world, as to send his only Son to save it; God, loving his sinful child, and longing that he may return to him from his sins; this, is the wonderful sight, which Christianity, and Christianity alone, fully reveals to us. The infinite attributes of God, we see in nature. His law, we read

in reason, conscience, and the Old Testament. Intimations of a future life of reward and punishment, are given us in our own souls. But forgiveness, and atonement, are the wonderful revelations of God in Christ.

Here, however, it is necessary to ask what we mean by Forgiveness and Reconciliation.

Reconciliation, strictly speaking, consists of two parts: God forgiving man — man returning to God. Reconciliation supposes an alienation. And such an alienation we find in fact to exist. Man is alienated from God. We see the fact, and the reason is obvious. The majority of men about us are evidently living away from God. They are spiritually absent from him. They do not have Him in their thoughts, do not see Him, though he is on their right hand and their left. They live in his presence, and are not conscious of it. They do not commune with him. They cast off fear, and restrain prayer, before God. The fact is too obvious to be denied, that the majority of mankind are alienated from God.

The *reason* of this fact is equally evident. Men have gone away from God, because they were conscious of disobeying him, and his presence was unpleasant to them. They feel that God must be displeased with them, because of their sins. The sense of his displeasure is too painful to be borne; and therefore they forget God, that they may also forget the feeling of his anger. Conscience, then, is a cause of alienation. The feeling of obligation, and the sense of duty, therefore, so far from uniting us with God, separate us from him, so long as our hearts are not at one with him. We see, then, that what we need, to reconcile us, is not to be told our duty, but to have a hope of pardon. It is not enough to preach

righteousness to those who are away from God. This indeed rouses the sense of responsibility, and it ought to be aroused. But the sense of responsibility is a crushing weight upon us, if it be not paired with some faith, which shall make us trust in God and in ourselves. The whole PAST of our lives, frowns upon our awakened conscience, dark with unperformed duties, with squandered opportunities, with mean performances. The whole FUTURE of our life, presents us with a work to be done, covering over every moment; self-purification, self-denial, love to God, love to man; a work, immense as it were to number the drops of rain, the sands of the sea, and the days of eternity. What shall encourage us to undertake it? What give us energy to accomplish it? Nothing but the union of the soul with God, nothing but the love of God in our hearts. It is not enough, to say, "If we reform our conduct, if we become pure and holy, *then* God will forgive us and love us." We must feel the love of God *now* — we must have an assurance that he is ready to forgive us *now* — or we shall not be strengthened to arise and go to him, and say, "Father, I have sinned; Father, help me to repent and obey thee."

But when we see the love of God, when we hear a gospel of pardon, when we see that Jesus Christ came to call, not the righteous, but sinners to repentance, — when, by his life, his teaching, his death and his resurrection, he leads us to see the infinite, inexhaustible mercy, of his Father and our Father; — then, touched by that sight, our heart is melted, true gratitude is awakened within us, true affection is created. We love God, then, not in order to gain something from him, not for the hope of reward, not that he may love us, — but because he *has* first loved us. We love much, because

we have been forgiven much; for to whom little is forgiven, the same loveth little.

So important therefore is it that we should see, and believe in, and apply to ourselves, God's forgiving love. Yet I am afraid that there are many who do not realize at all, practically, this doctrine; — who say, indeed, in their daily prayer, *Forgive us our debts*, but who have a very vague and uncertain idea of what forgiveness is, — who do not believe that they can be forgiven *now*, — but who are, at the utmost, merely hoping, that, some how or other, the consequences of their sins will by and by be removed.

There is a difficulty in many minds on the subject of Forgiveness. In fact, they do not see how God can really *forgive* — for what is forgiveness? It is either ceasing to be angry, or it is ceasing to punish. Our friend, whom we have offended, forgives us when his anger against us ceases; the king or governor pardons us when he remits the punishment to which we have made ourselves liable. But it is said, how can God forgive us in *either* of these ways. He cannot forgive us by ceasing to be angry — for God never can be really angry. He cannot forgive us by remitting the punishment due our offences, because his retributions are inevitable — he has said himself, "As as a man sows, so must he reap." — God's laws are for the good of all his creatures, and cannot be broken. The only pardon or forgiveness, then, that remains possible, is this, — that if we reform our conduct, and change our character, and become holy again, that then we may ultimately, notwithstanding our sins, restore ourselves, and become capable of future happiness and eternal life.

But this is not the kind of forgiveness which the gos-

pel offers. The gospel offers a present forgiveness, not a future one. It offers forgiveness as soon as we repent, as soon as we begin to go right — not telling us that we shall be forgiven by and by, when we have reformed ourselves. Besides, we need to feel the love of God now, in order that we may have strength to reform ourselves. We must be able to go confidently to him, as to a Father and Friend, for grace to help in time of need. Let us therefore examine again the two assertions which we have just considered. Is it certain that God cannot, in any sense, remit the consequences of our sin? Is it certain that God is in no sense offended, displeased, angry with us because of sin?

God, you say, cannot remit the consequences of our sins. Can he not? Why can he not? Because these consequences are not arbitrary appointments, but come by natural laws. "As a man sows, so shall he reap." Very well. But these consequences are of two kinds, inward and outward. The inward consequences of sin are its effect upon our own soul in relation to God. Sin produces a fear of God, a sense of God's wrath, a coldness of heart toward him. Why may not God, without removing any other consequence of our sin, remove this, if he sees that we are indeed penitent?

Is it certain also, I ask, that God is in no sense angry, offended, displeased with us because of sin.

God's anger, I know, differs very much from human anger. In our anger there is always more or less of selfishness, passion, or weakness. The wrath of God has in it none of these ingredients. The wrath of God against the sinner, is consistent with love toward the sinner: for God loves all his creatures: and that he loves the sinner, is evident from the fact, that instead of letting

him die in his sin, he sent his only beloved Son to die in order to save him. Still there may be something even in human anger analogous to the wrath of God. In the indignant sense of justice, which rises up in the bosom of the virtuous, at the sight of any act of cruelty, baseness, tyranny; in the deep, instinctive repugnance with which a pure mind regards impurity; in the aversion which a holy being feels toward a selfish or godless state of mind; in these we see, faintly mirrored, the displeasure which a perfectly pure and perfectly holy Being must feel for the sinner, as long as he is the willing servant of sin. But if God sees that we are willing to turn from our sin, that we have in our hearts repented, he may look upon us again without displeasure, even though we have not yet reformed our character, nor escaped from all the outward influences of our past conduct; though we are not yet cleansed from all unrighteousness. And if he does so forgive us, he may communicate to us a sense of this forgiving love, and so remove *one* of the consequences, remit one of the punishments of our sin, namely, the sense of his anger and our inward alienation from him.

I urge, therefore, the point, that we may be forgiven *before* we have reformed our character, because I think that with some of us it needs urging.

There are many who seem to me to be trying to reform and purify their character, away from God, having no faith nor hope to sustain them. They do not know whether God has or has not forgiven their past sins; they do not know whether he has promised them anything on which they can rely; they do not know whether his spirit has ever been shed abroad in their hearts, to enable

them to cry, FATHER. They say every day in their prayer, "Forgive us our debts," and do not feel afterward that they have been forgiven; they ask for the help of the Holy Ghost, and are not conscious of receiving any such help. Now this is wrong. The Bible teems with promises, with offers of pardon. Do they mean anything? if they mean anything, let us apply them to ourselves, and rejoice in the pardoning mercy of our God.

Are there not some who are endeavoring to do their duties, striving to form a Christian character, painfully struggling to overcome their faults; but to whom all this seems a great task, a mighty labor, which they are bound to undertake, but which oppresses them continually with the sense and fear of failure? Have they not the spirit of servants rather than of sons? Does it not seem to them as if they went backward rather than forward, as if they lost ground rather than gained ground? Are they not often half discouraged, and tempted to say, "It is no use, I might as well give up. This work is too difficult." If there are any such, to them I speak, and say, that Jesus can give them rest, can reconcile them to God; that there are promises for them in the Bible; that they can be forgiven their sins, and cleansed from all unrighteousness; that there is a deep peace and joy which they may have if they will — which God is ready to give them if they can only believe in it; a comfort of the Holy Ghost, which would take at once this mountain-load of anxiety away. I tell them this is what they need, and that they need it now. I tell them that this inward peace and joy with God is the only thing which can strengthen them to run and not be weary in God's ways. They are not to wait for it until they have

laboriously formed their Christian character, for this is to enable them to form it. We must work as long as we live, we must work out our salvation with fear and trembling, but also knowing that God works in us to will and to do. The *Law* commands us to work. The Gospel gives us the bread of life to strengthen us for that work, and the wine of consolation to make glad our hearts, so that we may work, not doubtingly and despondingly, but with faith and hope, and *therefore* with success.

But now I desire to state, a little more distinctly, what the Bible teaches, and what it does not teach, concerning Forgiveness.

1. The Bible does *not* teach that we are forgiven before we REPENT, but that we may be forgiven before we have REFORMED. By this I mean, that it is not necessary for us to form a habit of virtue before we go to God for pardon; but it is necessary, that, when we go to God for pardon, it should be with an earnest purpose of reform, with a sincere intention of relinquishing our sins, and a hearty desire to be saved from them. This is repentance. It is to turn away from our sin and return to God. We cannot be forgiven till we have repented. "Repent and be converted, and your sins shall be blotted out."

2. Nor does the Gospel teach that forgiveness obliterates *all* the consequences of sin. The consequences of every act of sin, are many and various, ramifying and extending into the great web of events, and not to be disentangled again. If, for instance, my lips forge falsehood and my tongue frames deceit, in the first place, I offend God; in the second place, I deprave my own character, and form a habit of insincerity; in the third place, I injure

my neighbor by my false testimony; in the fourth place, I set an example of evil. Forgiveness does not obliterate all these consequences. I am forgiven my sin against God. God pardons the debt I have incurred against *Him* when he forgives me. I am reconciled to Him.

3. Nor, in the third place, does the Gospel teach that Forgiveness ensures salvation. Forgiveness is for the PAST, not the FUTURE. We must *work out* our salvation, or even the forgiveness we have received we shall lose again. Thus, in the parable of the king who pardoned his servant a debt of ten thousand talents, we read, that when the servant was relentless to his fellow servant, his master revoked his forgiveness, saying, "Thou wicked servant! I forgave thee all that debt because thou desiredst me. Oughtest thou not to have had compassion on thy fellow servant, even as I had pity on thee?" Here it seems he had been forgiven, but because this forgiveness did not infuse a like spirit into his heart, he was delivered to the tormentors till he should pay the whole debt.

Perhaps some may think, that, with these limitations and abatements, forgiveness is not so great a matter after all. But was it a small matter for the Prodigal Son to be forgiven by his father — to have his father see him and run toward him when yet a great way off, and fall on his neck and kiss him, and put a ring on his hand, and shoes on his feet, and testify the deep love, which no folly nor crime of his son had ever abated? Was it nothing, when he expected to see sternness, and displeasure, and just indignation on his father's brow, to read, instead, these sweet tokens of that old love, which many waters could not quench, nor floods drown? Was there not in that moment a bliss unspeakable, when, to the peace which his penitence and humility gave him, was added a manifesta-

tion of affection, such as he had never experienced from his father while comparatively innocent. His father did not restore to him the patrimony he had wasted. All that remained was the portion of the elder son. His own was irrecoverably gone. His father could not efface the remembrance of the past from his mind, could not restore his health, weakened by indulgence. But oh! in that moment, when the tears of reconciliation fell fast between the rejoicing parent and the penitent child, there was more joy over that sheep, lost and found, than over ninety and nine that had not gone astray. The son may well bear the penalty of his folly which still remains, for he has experienced a joy which only the penitent and forgiven sinner can know.

Forgiveness means in the Gospel, simply, God reconciling us to himself. If this seems to any a small matter, it must be because they are not aware of the evil and misery of being alienated from God. We become accustomed to living away from God, accustomed to the unrest, to the want of peace, to the inward strife and fear, to the self-dissatisfaction, the discontent, the longing for we know not what, to the sense of divine displeasure, and all the dark clouds which brood over the mind away from God. We become used to it, and suppose it the natural condition of our minds. We know we are not happy, satisfied, nor contented; but we suppose we are as much so as most people, as much so as we can be. We have no idea of the sunlight which would break in upon us, the serene peace, the sweet tranquillity, the holy calm which would come to us, if we would arise and go to our Father. At one with God, trial is nothing, disappointment nothing, and even the remembrance of sin is not intolerable,

for with it is now united the sense of forgiveness and the hope of redemption.

Now what we say is, that this peace we can all have: and have it *now;* if we believe in it, and sincerely seek for it. It is the gift of God, — it is his love shed abroad in the heart. It is given, not in answer to work, but in answer to prayer; it is not the reward of effort, but the gift bestowed upon faith. If we do not work, we shall indeed lose it again, but it is not gained by work.

As early as the time of the apostles Paul and James, and from that time to the present, there have been two parties in the church, one laying stress upon faith, the other on works. To the primary question, "What shall I do to be saved?" the one answers, "Love God, and love man, obey God, and serve man, do justly, love mercy, walk humbly." To the same question, the other replies, "Repent, and be converted, experience an inward change, receive the forgiveness of your sins, through Faith." Both parties find ample support for their doctrines in the Bible; the one mostly in the teachings of Jesus Christ, the other in the preaching of his Apostles. When Jesus was asked, "*Good master, what good thing shall I do to inherit eternal life?*" He replied, "*If thou wilt enter into life, keep the commandments.*" When the jailor at Philippi asked Paul, "*What shall I do to be saved!*" the answer was, "*Believe on the Lord Jesus Christ, and thou shalt be saved.*"

There is no contradiction between Jesus and the Apostles in their answers. When the question is, "*What* must be done to inherit eternal life?" the answer is, "Keep the commandments." But when the question is, "How must this be done?" the answer is, "Believe." One gives the aim, the other the means. When men ask, "What

is my duty, what ought I to be and to do?" the answer is, "Keep the commandments." But when one, knowing what he ought to be, feels the burden of sin and the difficulty of goodness, and asks, "*How* shall I be good?" then the answer is, "Believe in the Lord Jesus"

That these parties exist, and have existed so long, seems to me a proof that neither is wholly right, and that each is partly right, and that there will continue to be these two parties, till one shall arise, which shall combine the truths which both possess into a harmonious system. I would compare these two parties to travellers, who propose ascending a mountain. The one eagerly fixes his eye on the summit, and earnestly presses toward it. But as he neglects to find the path, he is soon involved in thickets; he comes to impassable ravines and insurmountable cliffs; aiming constantly at the summit, he scarcely succeeds, with infinite toil, in getting above the plain. The other traveller looks for the path, and finds it, and enters it. But, satisfied with being on the path, he forgets the aim, he loses the mountain top from his view, he lies down, and sleeps by the way-side. Thus, in religion, one party fix their eye on the high aim, which is righteousness and true holiness; they look at the end of the commandment, which is charity, out of a pure heart, and faith unfeigned, love to God and man. But they do not consider the means by which this love to God and man is to be attained. They think it enough if they struggle toward it in any way. So, at last, they are wearied and discouraged. The other party look at the means; they see that the way to holiness must pass through the valley of repentance, and across the waters of regeneration. They enter on the way, and lead others into it. But then they are satisfied, and forget the aim, and rest by the

road-side. They do not urge an application of religion to life, to its common duties, to its hourly trials; they do not insist on working out salvation by conflict and self-discipline. And so Christianity lingers in the world, between these incomplete theologies, one of which urges the end, without showing us the way; the other shows us the way, and forgets the end.

But, thanks be to God, it is not necessary to be a good theologian in order to be a good Christian. Religious men and religious women sit down under the shadow of all these theologies, and find in them enough shelter from the storm, and cover from the heat. It is important to have a true theology, for theology gives us the right method of progress from one point of the religious life to another. Theology furnishes us the chart by which to guide ourselves through the intricacies of the wilderness, which the soul must traverse in its flight to God. But we must not study the chart till we forget to go upon the journey. We must not pride ourselves upon our speculative acuteness, and our knowledge of scientific distinctions, till our religion, becoming merely intellectual, corrupts into barren questions, or grows rigid in dogmatic systems. There is a more common and dangerous error still; the error of the church of Corinth; where theological discussions produced envying, and strife, and division; one saying, "I am of Paul," and another, "I am of Apollos." These schisms are the fatal heresies. Whenever, in a church, angry contentions take the place of brotherly sympathies; whenever, instead of edifying our brother's soul, we seek to bring him over to our way of thinking; whenever speculative subtleties penetrate between heart and heart, and the coldness of party warfare takes the place of Christian love;—then, we prove ourselves carnal.

Then theology must be tossed to the winds. Then we must return to a milk diet. We must be fed with milk, and not meat. We have not religion enough to bear theology. We must fall back on the simplest elements of Christian life, on penitence and prayer, on submission and obedience, on love and humility. We must know only Christ, and him crucified; only the plain story of a Saviour's holiness and love; we must be crucified with him in self-denial and meek endurance, that we may live with him in joy and purity.

I know that there are those who will not wholly agree with all that I have been teaching, and principally because they think its tendency not good. "Repent, reform, do your duties, be virtuous, and you shall then be pardoned." This they think more likely to make men good, than to say, "Seek for pardon now, and then lead a Christian life." But in reply to all this theorizing, I say, look at the facts. Does not Jesus say, "She loves much because she has been forgiven much; but to whom little has been forgiven, the same loveth little." Who went down to his house justified, the Pharisee who was seeking justification by fasting, and alms-giving, and external purity, or the Publican who sought it by smiting on his breast, and asking to be forgiven?

> Two went to pray; oh rather say
> One went to brag, the other to pray.
> One nearer to God's *altar* trod,
> The other to the altar's God.

And does not all experience and observation show, that the greatest zeal and ardor in the service of God, is shown by those who have felt in their hearts a deep experience of God's pardoning love?

Theory would say, that if a man think he can be jus-

tified simply on the ground of an inward act of faith, he will not be very active in his outward conduct. But experience shows us a Paul and Luther, who, believing this doctrine, have done the work of a hundred men. I look around me, and I see men who are unlettered, ignorant, rude, and who yet are instrumental in the conversion of hundreds to God; or who, at least, make men who were before thoughtless, apparently and for a time serious and religious. What is their secret? You may talk about enthusiasm as much as you please, but the secret is a very simple one, they preach *the love of God in Christ;* they preach a God of Mercy; they preach a present salvation from wrath and fear, freely given by God,—not a future one, to be toiled for by our own powers, without help. On the other hand, I see men intelligent, highly cultivated, of pure characters, deeply devoted to their work, and in the highest degree conscientious; who labor, year after year, to make men righteous by preaching righteousness, to make men virtuous, by preaching that virtue alone is happiness, by preaching duty in all its length and breadth; and they often confess themselves unsuccessful, they are often full of doubts, full of fears, they cannot see the fruit of their labors, they are oppressed with constant dissatisfaction and unrest.

"But," you may say, "would you have us believe in the Calvinistic atonement: in Christ punished in the place of sinners?" Believe that, or disbelieve it, according as you find it in the Bible, but that is not essential to the faith I am contending for. The Calvinistic atonement, is one way of explaining *how* God forgives sin through Christ, *how* Christ procures pardon for us. What I ask is, that we should believe, that in that or some other way, God does forgive sin, that he is now

willing to be reconciled. The fact of forgiveness, not its explanation, is what we want.

For myself, however, though I do not believe in the common Orthodox doctrine of atonement, I do believe that the Scripture teaches that Christ has not only manifested God's pardoning love to us, but by his life and death done something to *procure* it for us. Christian salvation consists in seeing God, in knowing God, in the presence of God, in union with God, God dwelling in us, and we in him. But without holiness no man shall see the Lord; the pure in heart alone see God: how then can these exceeding great and precious promises belong to us, who are all impure, all polluted, all gone astray? Here would seem to be an insuperable obstacle in the way of our pardon and salvation. But now Jesus appears, and lives a perfectly holy life. *He* is spotless, sinless. The last hour, the dying hour, is the hour which completes and seals his perfecto bedience. It was finished then. Between him and God, no frailty or sin interposes the faintest film of separation. And when we unite ourselves to him by faith, when we become his true disciples, the germ of his perfect holiness is implanted in our souls. We have that within us then, which will one day become a righteousness, like that of Christ. He communicates to us his own life; we live by him. And God, who sees the end from the beginning, sees Christ formed within us, and accepts us *now* for what we shall be hereafter. Thus, though impure, we clothe ourselves with the righteousness of Christ, and can come to God now, through him, and be forgiven.

But whether this explanation be received or not, let us return to the doctrine of a present acceptance with God, as the peculiar doctrine of Christianity. Faith in that

present acceptance, is the peculiar *duty* of Christianity. Love, flowing out of pardoned sin, love to God and man, is the peculiar *spirit* of Christianity. This gives the system its distinctive character; this separates it from all philosophies and theologies; from the lofty and keen Platonism of Greece; from the vast and abstract forms of Oriental thought; and from the various ethical, moral, and philosophical systems of modern times. Whatever in all these systems is true, Christianity readily accepts. Christ came not to destroy, but to fulfil. There is nothing destructive, nothing exclusive in Christianity. But, to all these various truths, Christianity adds something peculiarly her own. Her word is one which descended from the highest Heaven, far above the reach of the most soaring thought, with which man has ever penetrated the skies; it is a word which descends into a lower depth of human experience, than the most profound research has ever fathomed. That word comes down from a reconciling God; that word descends into the sinner's heart. It speaks of present peace, present acceptance. It tells us that *now* is the accepted time, — that *now* is the day of salvation. It tells us that God is ready to seal his mercy on our hearts, by the influence of his Holy Spirit, — to give us an assurance in a holy calm, a deep tranquillity, a peace never before felt, of his reconciling love. These words are weak and ineffectual. There is no help for it. Oh, that God would himself write on our hearts, the truth which, with a stammering voice, I am attempting to unfold. Come then, Lord, and teach us thyself to know thy Son! Come, and enter into our souls, that we may have joy in the Holy Ghost, evermore.

Susan C Boy

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THE DOCTRINE

OF

TWO NATURES IN CHRIST.

By J. G. ROBBERDS,
OF MANCHESTER, ENG.

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THE DOCTRINE

OF

TWO NATURES IN CHRIST.

THERE are, perhaps, no words in which a Unitarian of the present day could make a more exact confession of his faith, than in these of the Apostle Paul; "There is one God, and one mediator between God and men, the man Christ Jesus." (1 Tim. ii. 5.) Yet we are told, that the Apostle must have meant a great deal more than he appears to have said. For if he held what is called the catholic doctrine of the Trinity, he believed that the very being, whom he so unequivocally calls "the man Christ Jesus," was, in reality, both God and man.

The Church of England professes to give us, on this as well as on other subjects, the belief of the Apostles pure and undefiled. And that Church, in the second of its articles, thus declares; "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is

one Christ, very God and very Man; who truly suffered, was crucified, dead and buried, &c."

All this, it must be maintained by those who thus believe, was believed also by the Apostle Paul at the very time when he wrote, "There is one God, and one mediator between God and men, the man Christ Jesus."

Now it appears a matter exceedingly to be regretted, if the Apostle really held the doctrine of two natures in Christ, that he was not more guarded in his language, on an occasion when the least hint of the doctrine would have been of so much importance. For, from the total absence of anything that can imply his belief in such a doctrine, it will, probably, continue to be inferred, by many plain understandings, that he had heard of no such compound being as one in whom "two whole and perfect natures, that is, the Godhead and Manhood, were joined together in one person, never to be divided."

The absence of language in the least resembling this description of Jesus Christ, not only from the passage just quoted, but from every passage of the New Testament which makes mention of him, justifies us in considering the doctrine of his two natures as merely a human supposition. It is not an express declaration of the Scriptures, but, as the Trinitarians themselves must allow, an inference only from separate declarations of the Scriptures, and one which is thought necessary to reconcile them. It is one mode of accounting for certain expressions in reference to Jesus Christ, which, without it, are said to be unaccountable.

Let us then subject it to a calm and serious examination in this its character of a supposition or inference. Such an examination is rendered the more necessary by

the very frequent use which is made of it, as a means of escaping from all the force of those numerous passages, which appear to be in favor of the Unitarian doctrine. Wherever our Lord speaks of himself, or his apostles speak of him, in a manner which the Unitarians claim as a proof of their belief, it is notorious how regularly their argument is met by the assertion that a reference must be understood to one only of his natures, and that the human.

It must be confessed, that the doctrine proposed for examination is a very ancient one. Indeed, it wants only four centuries and a half of being as old as Christianity itself. For in the council of Chalcedon, which was held A. D. 451, it was first determined by authority, "that in Christ there are two distinct natures, united in one person, but without any change, mixture or confusion." But this council was not a council of Apostles; nor is the fifth century of Christianity, a date quite early enough to satisfy one who would learn all its doctrines from its first preachers.

With the respect, therefore, which is due from one man to the opinion of his fellow men, but with no more, and with the moderation which ought to accompany the recollection of our own fallibility, let us consider this ancient and widely extended doctrine of two natures in Christ. Since it can pretend to be no more than an inference of reason from the language of Scripture, let us bring it to the test of reason and Scripture.

And first, let us attentively consider what it is which this doctrine really means. "Two whole and perfect natures, that is, the Godhead and Manhood, were joined together in one person, never to be divided."

Let us endeavor to understand the terms of this proposition. What is meant by natures, and what by person?

By the nature of any being, we understand its properties or essential qualities. The nature of God, therefore, means all the properties and qualities which belong to God; the nature of man, all the properties and qualities which belong to man. By person, we usually understand a single intelligent agent; and in this sense the word seems evidently intended to be taken in the assertion, that of the two natures "is one Christ."

The meaning, then, of the doctrine which we are required to believe, is, that all the qualities of God, and all the qualities of man, were joined together in one intelligent agent; that is, that eternal existence, unlimited power, perfect knowledge, unchangeableness, exemption from pain and suffering of every kind, — and finite existence, limited powers, partial knowledge, liability to change, liability to disease, sorrow, weakness, and death, were joined together in one and the same being; that to be "without body, parts, and passions," and to have body, parts, and passions, were attributes of the same person; that to be the source of life and energy through the whole universe, and to sink under the weight of mortal anguish, were conditions united in the same mind; that to be the sole, underived Creator of all things, and to have been himself a creature, were thoughts that mingled in the same consciousness.

Is there not here a manifest contradiction? Is not such a combination of qualities as we are called upon to suppose, absolutely impossible?

It has, however, been maintained, that the contradic-

tion is avoided, and the supposition made possible, by the distinction of the two natures; which, according to the council of Chalcedon, and the commonly called orthodox belief, are "united in one person, but without any change, mixture, or confusion." The properties of God and the properties of man, are not, it is said, blended and confounded in the person of Jesus Christ; and, therefore, it is farther said, it is unfair to represent the Trinitarians as believing the monstrous proposition, that "these opposite and incompatible qualities" (so expressly called by Dr. Wardlaw) belong to the same mind.

We are at liberty then, it seems, to pronounce the supposition of two whole and perfect natures, or of Divine and human qualities united in one mind, an impossible supposition. Nay, we have the permission of the able and learned advocate of Trinitarianism just mentioned, if the orthodox doctrine be no other than such a supposition, to give it much worse treatment. "Let it," he says, "be rejected and proscribed as it deserves, and branded with every epithet that implies impiety and folly."

Let us be content with calling it an impossible supposition. But we must farther ask, if the two whole and perfect natures, the Godhead and the Manhood, the properties of God and the properties of man, which were "joined together in one person, never to be divided, whereof is one Christ, very God and very man," — if these opposite qualities must not be ascribed to the same mind, — are we to believe that, in the person of Christ, there were more minds than one? Had he a Divine mind and a human mind? Had he one consciousness as God, and another consciousness as man?

and were these two consciousness, these two minds, completely distinct? If so, however, how could there be only one person? With two minds, there must, apparently, be also two persons, no less than two natures, in Christ. And this was actually the doctrine, afterwards condemned as heresy, of the Nestorians, who, shortly before the council of Chalcedon, maintained that "in the Saviour of the world, there were two persons; of which one was Divine, even the eternal Word; and the other, which was human, was the man Jesus." Are our Trinitarian brethren prepared to maintain the same? or will they rather adopt the more simple and intelligible belief of the Unitarians and the Apostle Paul, "that there is one God, and one mediator between God and men, the man Christ Jesus." There would really seem no other alternative for them. For if the mind of Jesus Christ was one, as well as his person, and it is allowed that the qualities of God and the qualities of man cannot belong to the same mind, the supposed combination of those opposite qualities in Jesus Christ must still be pronounced impossible.

In the Athanasian creed, there is an attempt to illustrate the union of the two natures in our Lord, by comparing it to the union of soul and body in man. "As the reasonable soul and flesh is one man, so God and man is one Christ." And this comparison may appear to some a reason for pausing before we deny the possibility of such a union. Mind and body, they may say, are of two different natures; they are distinguished by different qualities; yet the qualities of both, that is, "two whole and perfect natures," are united in one person, that of man. May we not as well conceive the union of two

other whole and perfect natures, the divine and the human, in the person of Christ?

But, as is rightly observed by Dr. Doddridge, the union of the soul and body in man, is, plainly, "far from being a parallel case, since here are not two *conscious* beings united." It is the soul, only, that is conscious. It is the soul, only, that has thought, recollection, feeling. The body does not bring distinct thoughts, recollections, and feelings of its own, to the union. It brings only, according to the usual ideas of matter, the frame which the soul is to inhabit and animate, the machinery with which it is to work. Whereas the union of the Divine and the human natures, in the person of Jesus Christ, supposes the *consciousness* of God and the *consciousness* of man, the *consciousness* of the Creator, and the *consciousness* of the creature, brought together in the same being.

Well might Dr. Doddridge say that the cases are not parallel. And well might he add, "that God and the creature should have one and the same consciousness, certainly exceeds our comprehension." May we not add farther, that it exceeds all possibility? The supposition appears not so properly incomprehensible as clearly contradictory. It is to suppose a union of conditions and qualities, not merely different, like those of soul and body, of mind and matter, but opposite and incompatible.

The incompatibility, then, of the Divine and the human natures, presents an insuperable objection to the supposition of their union in one consciousness, and, consequently, in one person. For if unity of person do not involve unity of consciousness, the word *person* becomes a mere sound without meaning. But if it does

involve unity of consciousness, then the Trinitarians are placed in this dilemma: — by maintaining that there is only one person in Christ, they make it impossible that he should have more than one nature; or, by maintaining that he has two natures, they in fact maintain that he has two persons, and that God and the man Jesus Christ are two distinct beings. This last position is that of the Unitarians; and they think it is also the Apostle's assertion, in the words, "There is one God, and one mediator between God and men, the man Christ Jesus."

In ordinary cases, it would be enough for setting aside a supposition, to have shown that the thing supposed is impossible. But in the case of a doctrine which is revered by so many as a sacred mystery, and for the sake of those who may be awed by the sound of that word, it is desirable and right to show, also, that the apparent impossibility of the supposition is by no means the only objection to which it is exposed.

Another, then, surely deserving the serious consideration of all sincere Christians, is, that it is inconsistent with known facts in our Lord's history, and in his own account of himself.

According to the supposition, that "two whole and perfect natures, the Godhead and Manhood, were joined together in one person, never to be divided," so as to form "one Christ," — the wisdom with which this compound being spake, the power with which he acted, must have been strictly and originally his own. For underived existence, with all the other attributes of Deity, were, by this supposition, qualities that belonged to one of his natures. He could therefore have no need of help from any one; he could not be counselled, directed, and

still less commanded, by any one. His own will must have been the original motive of all his actions; his own energy must have been the original and sufficient cause of all his mighty works.

Now, appeal may be made to any candid reader of the New Testament, whether these consequences of the supposition be consistent with the language and conduct of Jesus Christ himself. Does he not declare, that the words which he spake were not his own, but his Father's? Does he not assert, that the Father gave him a commandment what he should speak? Does he not distinctly say, that of himself he could do nothing? Does he not, by his speeches and his actions, lead to an inference, in strict agreement with his frequent assertions, that he was sent, instructed, assisted, in everything directed by another?

What mean all these assertions — what means all the conduct that leads to the same conclusion — what mean his prayers to the Father, his thanks to the Father, his earnest cries for help and comfort from the Father, his humble expressions of resignation to the Father's will, — if he was, himself, by the union of the whole perfect nature of God with that of man, the source of all power, the giver of all help and consolation, the sovereign appointer and controller of all things?

It may be well here to recollect the exhortation of an apostle, — "Brethren, be not children in understanding." (1 Cor. xiv. 20.) With the understanding and judgment of men, let us consider whether it be enough, whether it be anything, in answer to these questions, to say that this conduct and language of Jesus are to be referred to his human nature. We must remember, that,

by the very terms of the Trinitarian supposition, we are required always to believe that he was "*one* Christ," *one* person. Whatever, therefore, that one person did or said, must have been done or said by the *whole* person. Whatever must be referred to that *one* Christ, must be referred to the *whole* Christ. It was the *whole* Christ who spake and acted, as well as the *whole* Christ "who truly suffered, was crucified, dead and buried." Whenever our Lord, therefore, speaks of his authority as given him by the Father, and especially when he expressly says, "My Father is greater than I," (John xiv. 28) he makes a clear distinction between himself as one whole person, and God as another person; he disclaims, in fact, one of the natures which the Trinitarians ascribe to him, and uses language utterly inconsistent with their supposition, that, in him, God and man formed one person. They are again reduced to the dilemma, of either denying the unity of his person, or confessing the unity of his nature, and admitting, in the strictest sense of the words, that "there is one God, and one mediator between God and men, the man Christ Jesus."

Another objection, which seems fatal to the supposition of "two whole and perfect natures in Jesus Christ, the Godhead and Manhood," is, that it is not sufficient for its professed purpose.

Its pretensions are, that it can remove the difficulties of the language used in the New Testament respecting Jesus Christ; that it can reconcile the numerous passages, which assert, or plainly imply, his being of the same nature with ourselves, with other passages, in which it is said his attributes or offices are incompatible with a human nature.

We have already seen, that it does not explain, so as to reconcile with the Trinitarian doctrine, the uniform language and conduct of Jesus as the conscious minister of another's will. We may now consider, whether it can really be said to explain his ignorance, as solemnly professed by himself, of the time when some of his prophecies were to be fulfilled. When he says, "Of that day and that hour knoweth no man, no, not the angels who are in heaven, neither the Son, but the Father" (Mark xiii. 32), he as clearly and positively declares, as it is possible for language to declare, his own ignorance of something which yet was known to the Father. Now the Father must have known it by virtue of that omniscience which is an attribute of Deity. But if "the Godhead and Manhood were joined together in Jesus Christ, never to be divided," — if, notwithstanding these two natures, he was properly one person, possessing only *one mind*, *one consciousness*, — then the same attribute of Deity, omniscience, must have belonged to him equally with the Father, and he, too, by virtue of his omniscience, must have known "that day and hour." It is idle to say, as is often said, that he spoke of himself, on this occasion, in his human nature only. His human nature could only convey certain sensations and ideas to his mind. It could not put out of his mind what existed there in consequence of his Divine nature. The same consciousness must have included all that he was and felt and knew, in both natures. For, let it never be forgotten by those who are considering the supposition of his two natures, we are required to believe that he was *one* Christ. Either, therefore, the Son, who knew not

the day and the hour which the Father knew, was *not* Christ; or, if he was Christ, he was not God. This is another dilemma into which Trinitarians are driven by their favorite supposition.

It may be added farther, that this same supposition is insufficient for explaining the efficacy of our Lord's death, in agreement with either the common view, or the Scriptural account of it. The Divine nature in Christ is usually represented as that which, united to his human nature, gave value to the sacrifice which he offered for mankind. It is also one among the usual charges against Unitarianism, that this system necessarily deprives the sacrifice of its value, by making the death of Christ only the death of a man. But what more is it on the supposition of his two natures? We are told, indeed, that of these two natures was "one Christ, very God and very man, who truly suffered, was crucified, dead and buried." This seems to mean that the whole Christ, God and man, suffered and died. Yet, surely, Trinitarians themselves would shrink from maintaining, even in the supposition of a moment, that God could suffer or die. Nevertheless, if Christ was one person, if the assertion of the Athanasian Creed be true, that he was "not two but one," — then the whole Christ both suffered and died. But if it was the whole Christ that suffered and died, Christ could not be God. The Divine nature and the human nature become, in fact, not two parts of the same person, but two separate persons; the one eternal and unchangeable, the other alone subject to death. And this again is the Unitarian doctrine.

It seems also the doctrine of Scriptural Christianity. For who is it that the Scriptures represent as dying for

mankind? who is it that they declare to have been crucified and slain? "A man approved of God," says St. Peter, (Acts ii. 22.) "The man Christ Jesus," says St. Paul. "There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." Whatever, therefore, was the efficacy of our Lord's death, it was not, according to the apostle, more than might be made a consequence from the death of a man: — it did not require, that he who suffered and died should be "very God and very man." Here then the supposition of two natures, the divine and the human, in Jesus Christ, is useless, even if it were possible.

It is useless also on another occasion, when yet much is often said of its necessity; that is, when we have to consider our Lord in the character of our future Judge. Who, it is asked, can fill such an office, unless one who is omniscient? But who is it, we may also ask in return, that the Scriptures represent as appointed to that office? by whom do the Scriptures declare that God will judge the world in righteousness? "By that *man*," says St. Paul, "whom he hath ordained." (Acts xvii. 31.) The same being that died, and whom God raised up, is declared also by St. Peter, to be "him who was ordained of God to be the judge of the living and the dead." (Acts x. 42.) Now the being who died, and whom God raised from the dead, was, confessedly, the man Jesus Christ. If, therefore, we are to believe the Scriptures, his being a man did not make him incapable of being exalted to that office. And, frequent as are the charges of impiety brought against the Unitarians, *they* have not the impiety to question the power of Him who raised

Jesus from the dead, to invest him with both authority and ample qualifications for every office to which the Scriptures represent him as appointed.

It has now been shown that the supposition of two whole and perfect natures, the Divine and the human, in the person of Jesus Christ, fails in, at least, three requisites of a reasonable and admissible supposition. The thing supposed is, apparently, impossible; even if possible, it is inconsistent with known facts; it is insufficient also, or useless, for the very purpose of the supposition.

A few only of the perplexities in which it involves those who have recourse to it, have been mentioned. Their number might easily be multiplied. But the writer's wish is to say no more on this part of his subject than justice to what he considers the cause of Christian truth requires. He wishes not to add a single word that would seem like making an amusement of the difficulties in which his Trinitarian brethren entangle themselves.

Far rather would he engage the attention of his readers in considering the simplicity and beauty of the system, which appears to him and his fellow Unitarians set forth in the apostle's declaration: "There is one God, and one mediator between God and men, the man Christ Jesus." Here is no perplexity, no seeming contradiction, nothing to occasion a painful pause of doubt, when we consider the language and conduct of our blessed and beloved Lord. When we behold him surrounded by his disciples, the affectionate friend, the willing and patient instructer, the mild reprover, the kind comforter, — we are at no loss to settle the nature and degree of the reverence and admiration which we should feel for him. When we behold him weeping at the grave of Lazarus, or bowed

down by the agony of his own sufferings in the garden of Gethsemane; when we read his earnest prayers to God; when we contemplate his humility, his resignation, his entire surrender of his own will, his devotion of his whole soul to the work of his Father; when we contemplate him bleeding on the cross, and giving with his last breath the most touching proofs of his submission to God, and compassion for man;— we are never interrupted by the perplexing questions, how are these things reconcilable with his Divine nature? how could he, who was conscious of being God as well as man, grieve, be tempted, fear, hope, suffer, pray, and die like man? We enjoy all the fulness and clearness and beauty of the belief, that he was "touched with a feeling of all our infirmities," and "in all points tempted like as we are, yet without sin." (Heb. iv. 15.)

But, it may be said, though the Unitarians may have more distinct and satisfactory views of our Lord's character as a man, have not the Trinitarians more reason to hope in him as God, and to have confidence in him as a Saviour?

Now it is freely acknowledged, that there may be much practical benefit and comfort derived from the belief in his Divine nature. It can easily be imagined that the aspect of Jesus, the mild and the merciful, may be exceedingly attractive to those who contemplate him as God. It may even be often a subject of wonder, that, from such contemplations of him, they do not derive more cheering ideas of the Divine character, as well as kindlier feelings to their fellow men, than many of them appear to have. But why should they have *more* hope, *more* confidence, *more* comfort, than the Unitarians?

Whose, may these latter say, do we believe to have been the words which Jesus spake, the works which he wrought, the power which raised him from the dead, the faithfulness which fulfils his promises? Do we not believe that it was God who gave His beloved Son a commandment what he should speak? Do we not believe that it was God who sent him to be the Saviour of the world, and who was with him in all that he did, proving by his mighty and wonderful works the Divinity of the Spirit which rested on him? Do we not believe that it was God who raised him from the dead, and exalted him to His own right hand in heaven? And do we not believe that even so God will by Jesus raise from the dead and receive into glory all who shall prove themselves his faithful followers?

Most assuredly the Trinitarians can have no firmer grounds for their hope and confidence, than Divine power, Divine mercy, Divine faithfulness; they can have no greater helper and friend, no mightier Redeemer, no more availing Comforter, than God. All these grounds of hope and confidence have the Unitarians also. Their helper and their friend, their Redeemer and their Comforter, their refuge and their trust, is God, the almighty and eternal God. Nor is their trust less firm, nor their faith less assured, because it is Jesus who has led them to God; who has been the means of their acquaintance with God; who has not merely spoken to them of God as their Father, but in the whole spirit and character of his own works and words, has shown this Father to their hearts.

Yes, may the Unitarians say, we believe in God, we believe also in Jesus: with reverence, gratitude, and

love, we receive Jesus as Lord, though instead of believing that he was both God and man, we believe rather that "there is one God, and one mediator between God and men, the man Christ Jesus." We rejoice in that one mediator by whom we have been brought nigh to that one God, though we worship only Him, whom the mediator himself declared to be his God and our God, his Father and our Father. We worship Him, whom Christ himself adored as "the only true God" (John, xvii. 3.); and we think that, in so doing, we know whom we worship. With a faith and hope, learned of the Son, we put our trust in the Father who sent him; and we are "persuaded that He is able to keep that which 'we' have committed unto Him against that day." (2 Tim. i.)

On that day Christians will no longer meet one another with the words or the feelings of controversy; their differences will have ceased, their prejudices will have been removed; the pious and virtuous will recognize, and seek, and love one another, whatever may here have been their estrangement and separation.

NOTE.

A recently published, and very valuable work, entitled "Expository Lectures on the Principal Passages of the Scriptures, which relate to the Doctrine of the Trinity, by George W. Burnap, Pastor of the First Independent Church of Baltimore," contains an admirable lecture on the doctrine of the foregoing tract. We venture to extract the few following paragraphs, as they relate to an incidental argument which is not specially considered in this tract.

"It may be said that the phrases, 'sent into the world,' 'come into the world,' &c., imply a divine nature in Christ. His human soul could not have come, or have been sent into this world, because it had no existence before it came into this world. But the same reasoning would prove that we all preëxisted, for it is said of us, that '*we brought* nothing *into* this world, and can carry nothing out.' Jesus himself has made 'being born,' and 'coming into the world,' synonymous, when applied to himself. 'To this end *was I born*, and for this cause *came I into the world*, that I should bear witness to the truth.' There is no reference here to a preëxistent state, only a statement of the purposes of his earthly existence. Christ addresses God, and says, 'Thou lovedst me before the foundation of the world.' He must, it is said, have existed then. But it would follow that his human soul must have preëxisted, for only his human soul could pray or be loved. Christians are said to have been 'chosen in Christ before the foundation of the world.' They must have preëxisted too. In another place, 'According to

his purpose and grace which was given us in Christ Jesus, before the world began.' If it was *literally* given to us before the world began, we must have been there to receive it. If it was given to us in the purposes of God, it may likewise have been given us *through Christ Jesus*, in the purposes of God, and imply neither our preëxistence nor his. Great light is thrown on this subject by a passage in the First Epistle of Peter; when speaking of Christ, he says: 'Who was *foreordained* before the foundation of the world, but *appeared* in these last times for you.' To have been *foreordained* before the foundation of the world, is very different from having existed then.

"There are two passages, in which Christ said of himself, that he came down from heaven. This, to a hasty reader, might seem to assert that Jesus existed before he came into this world. But a closer examination will show him, that in the first case, in his conversation with Nicodemus, the same sentence that would oblige us to admit that he came down from heaven, if literally interpreted, would teach that he first ascended into heaven, and after he had descended, he was still in heaven. 'And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven.' To be in heaven then, in the sense here intended, has no reference to place, to ascending or descending, but only to have knowledge derived from God.

"The second case is that in which he speaks of himself as 'the bread of life,' identifying himself with his doctrines. It was after the miracle of the loaves and fishes. Some of his hearers wished him to repeat the miracle, from the low motive of obtaining food. He attempts to

impress upon their minds the fact, that it is his doctrines that they ought to desire. They told him that Moses gave their fathers 'bread from heaven.' He answers, 'My Father is now giving you the true bread from heaven. For the bread of God, is he that cometh down from heaven, and giveth life to the world;' by his doctrines, of course. 'I am the bread of life; he that cometh to me, shall never hunger, and he that believeth on me, shall never thirst. All that the Father giveth me shall come unto me, and him that cometh unto me will I in no wise cast out.' Keeping up the figure under which he had before spoken, he adds: 'For I came down from heaven, not to do mine own will, but the will of him that sent me.' That he does not mean a literal coming down from heaven, appears from what he adds immediately after. 'I am the living bread, that came down from heaven. If any man eat of this bread, he shall live forever. And the bread that I shall give is my flesh, which I will give for the life of the world.' Now if this proves anything to have come down from heaven, literally, it will prove that Christ's flesh came down from heaven, a thing which cannot be supposed for a moment.

"With what latitude such language is used in the New Testament, may be seen in a discourse of John the Baptist. Speaking of Christ, he says, in comparison of himself: 'He that cometh from above, is above all: he that is of the earth, is earthy, and speaketh of the earth.' If we make this to mean, that Jesus came literally from heaven, it must likewise mean that John came from the earth, that neither his soul nor his mission came from God. But such is not the meaning he wishes to convey, for it is said, 'there was a man *sent from God*, whose

name was John,' but only to express Christ's superiority to himself as a divine teacher. So Christ says to the Jews, 'Ye are from beneath, I am from above. *Ye are of this world, I am not of this world.*' The same meaning is conveyed in the two sentences. In the same discourse, he tells the Jews that 'they are of their father the devil.'

"I have now said enough, I hope, to show you the bearing which the phrases 'come,' and 'sent into the world,' 'come down from heaven,' &c., have upon the doctrine of two natures in Christ; that they prove nothing. I have already shown that nothing can be inferred from the terms Mediator, and Lord. I shall now proceed to what he has done, what he is, and what he is to do, as proving two natures in him."

Susan C Boyd

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WE LIVE FOR HEAVEN

WHEN

WE LIVE FOR DUTY.

By REV. JASON WHITMAN.

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It is difficult so to bring together, in our minds, the ideas of time and eternity, of the present and of the future life, that they may both bear in unison upon our prevailing feelings and our daily conduct; — so to connect them with each other, in their relations and influences, that we shall feel that, while we are conscientiously performing the duties of this life, we are, at the same time, and by the same effort, making the best possible preparation for the joys of the future life. When we bring together the ideas of time and eternity, we do not regard them as blending in beautiful and perfect harmony. We set them over against each other, by way of contrast, and regard the interests of the one as in opposition to those of the other; and this causes confusion in our ideas, or error in our opinions, of the proper purposes and the true influences of religion. There are many, who regard religion as intended to secure to its subjects the pure felicity of heavenly blessedness; but, at the same time, they regard it as an enemy to present happi-

ness. And, therefore, they disregard the claims of religion upon them now, endeavoring to take their fill of present joy, and hoping to obtain an interest in religion just as they are about to pass to that world, whose felicity they consider it as the sole object of religion to secure. There are others, who have become truly religious, in purpose, but who labor under the mistake, that the interests of time and those of eternity are in opposition to each other. Regarding the interests of eternity as altogether outweighing those of time, they leave the stations in which God has placed them, neglect the duties he has assigned them, and become Monks or Anchorites, that so they may have a better opportunity to attend to the spiritual interests of the soul, and prepare for the joys of eternity. Others still, under the influence of a similar mistake, conduct all the ordinary affairs of life, their social intercourse and their business transactions, upon principles of worldly policy, without regard to the instructions or the spirit of the Gospel, while, at the same time, they seek, by the manifestation of zeal for their peculiar opinions, by an increased attention to the forms of religion at stated times, or by occasional and generous contributions for its advancement, "to do some good thing that they may inherit eternal life."

These several views seem to be more or less erroneous. And yet it is not strange that men should fall into them. The views which we have of eternity are so entirely at variance from what we know of time, that it requires something more than a superficial glance at the two, to perceive the harmony between them. Here, we are clothed with frail, decaying, mortal bodies, which are the seats of animal appetites and passions; there, we expect

to be clothed upon with bodies, which will be fashioned after a more glorious image. Here, we are placed in certain relations, as neighbors and citizens, rulers and subjects, from which spring appropriate duties. There, we expect that many of these relations will be changed, and that the duties arising from them will no longer find a place. Here, we are tempted, and tried, and fall into sin. There, we hope to see the Saviour as he is, and to be transformed into some humble degree of resemblance to his pure and holy character. Where then, we ask, is the harmony between the two? How are the duties of the one to become the preparation for the other? How, for example, is a conscientious regard for truth and honesty in our business transactions, a careful endeavor to do to others as we would have others do unto us in all our social intercourse, a sacred regard to the limits of temperance in the indulgence of our appetites, and the exercise of an enlarged benevolence in our treatment of those less favored than ourselves, — how is a conscientious discharge of these and other duties, which we readily perceive will make us good members of earthly society, to prepare us for the enjoyments of that world, where all is spiritual? This is the inquiry which these pages will attempt to answer. They are addressed to a particular stage of the religious course. They suppose the reader to have been awakened from indifference to the claims of religion, and to have determined, in view of his obligations to God and his own soul, to lead a religious life. They suppose this determination to have been formed in the exercise of sincere love to God and to Christ, and in humble reliance upon the assistance of the Spirit. They relate not to that change of affections

and of purpose, experienced in becoming truly religious; they propose to answer a subsequent inquiry, to meet the Christian just as he is commencing his religious life, and earnestly asking in what manner he may so live, from day to day, amid the cares and trials and duties of earth, as best to fit himself for the joys of heaven. And this question these pages propose to answer, by pointing out the way, in which a conscientious discharge of the duties of earth, tends to bring the soul into those states and frames which fit it for the enjoyment of heavenly blessedness.

And first, it may be remarked, that it is possible to change the very character of the mind, to give it new tastes, and to develop powers before dormant and unknown, by definite exercises to which the attention may be directed, and which seem to have a distinct object separate from their influence upon the mind itself. Here, for example, is an individual, who has arrived at years of maturity, but whose early education has been much neglected, and whose mind is wholly undisciplined. He has no taste for study, no power even over his own mind to direct and confine his attention to any particular object. If he attempts to study, it seems to be almost in vain, for his mind is every moment flying from the subject. But he wishes to raise himself to eminence in a learned profession, a profession which will require close and long-continued attention to study. He is fully aware that, in order to secure the eminence which he desires, he must acquire a love of study, together with the power of fixing and confining the attention, and of applying all the energies of the mind. He directs his attention, therefore, to some particular branch of study. It is at first extremely irksome, and he finds it almost impossible to con-

fine his thoughts, and apply his mind. But he perseveres. He seeks earnestly to master the particular branch of study to which his attention is directed. The object which he seems to be pursuing, is an acquaintance with that particular branch of study. And this seems to be entirely separate from the influence of his efforts upon his own mind, in the formation of new tastes and the development of powers before dormant. He succeeds in making himself master of the study he is pursuing. But in doing this, he acquires a taste for study and a power of mental application, which he did not before possess. And now he is almost unconsciously drawn to study, whenever an opportunity offers, by the voluntary promptings of his own inclinations. He has acquired a habit of study, and a fondness for study. He may forget every principle of the particular branch he has been studying; but he retains, as a permanent possession, as a part of the very structure of his mind, and carries with him, wherever he goes, the fondness for study and the power of mental application, which he acquired, while pursuing that branch. Should he remove from accustomed scenes, and enter those of an entirely different character, he will carry with him this peculiar taste and power. And should the body be dissolved by death, the mind, we may suppose, would still retain and carry with it this fondness for study, this power of application. It will be perceived, then, that it is possible, in an intellectual point of view at least, by fixing the attention upon definite exercises, to change the apparent character of the mind itself, to awaken new tastes, and develop powers which were before dormant and unknown to exist.

A supposed case has been adduced. A fact may be

referred to in proof of the position which has been taken, and showing its truth in regard to the moral character. In an essay upon "Decision of Character," written by John Foster, is stated the following fact. A young man, to whom was left a large estate by his father, squandered in a few years, by a course of profligacy, his whole patrimony. When he had been stripped of all, he selected an eminence, which overlooked the patrimonial estate, and from thence he gazed upon the outstretching fields and the paternal mansion, the happy home of his childhood, once his own, now gone from his possession. And, in a moment of what might be almost called phrensy, he made a vow that he would be again the owner of the whole. He went forth in the spirit and strength of his resolution, availing himself of every means of accumulating, and diminishing, in every possible way, his expenditures. In this course he persevered, until he accomplished his object, and became again the owner of the whole. This fact is mentioned, by the writer, as illustrating the power of decision of character. But there is added to the account the lamentation, that the character of the individual became entirely changed in the process, and that he remained to the day of his death a most miserable miser. In this instance, it will be perceived, that the attention of the individual was fixed upon definite labors, and exertions, which had reference to a particular and limited object. The individual had determined to regain his property. This was the limited, definite object upon which his affections were fixed. Courses of labor, and acts of self-denial were necessary to secure this object. To these his attention was directed. It was undoubtedly difficult, at

first, for the young man to restrain his long indulged propensities, to check his habit of squandering. But, by a persevering attention to the specific labors and self-denials necessary to secure the object of his wishes, he passed through a moral process, by which the very texture of his moral nature became changed. And now, a desire to accumulate and to save have become its habitual and voluntary states. There is no longer any necessity to awaken this desire of accumulating and saving. He does not experience want; he does not need to accumulate and save; but still he does so, simply from the new tastes which he has acquired. This fact goes to establish the position that it is possible to change the very character of the soul, its prevailing desires and governing affections, by attention to distinct and definite exercises, which have immediate reference to a limited object, separate from this influence upon the soul itself.

Having established this position, let us look at some of the prescribed duties of our religion. Our Saviour says, "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." The duty enjoined in these words, is one of the most difficult required by our religion. It is one, the performance of which is in direct opposition to our natural impulses. The promptings of our own passions would lead us to resent rather than forgive an injury. And yet the exercise of this forgiveness is a duty, otherwise it would not have been commanded. Suppose that your neighbor has injured you, has defrauded you in a bargain, or slandered your character, or thrown obstacles in the way of your prosperity and success in your plans of business

and purposes of life. An opportunity is presented, in which, by a single word, you can save him from a great loss and from much suffering, or when, by a little exertion, you can do him a great kindness. Your own feelings, lacerated as they have been by the injury you have received at his hands, may prompt you to keep silence and leave him to suffer, to confine your attention to the promotion of your own interests, to the neglect of any kindness you might show him. But the spirit of the Gospel requires you to save him from the loss and the suffering, and to show him the kindness. Suppose that you obey the requirements of the Gospel, not because your feelings prompt this course, not because you are urged to it by some inward impulse, but simply because you believe it to be your duty to do so? What will be the effect upon your own soul? Will you not, by this single act, have assuaged, in some degree, your feelings of resentment towards your neighbor? And still further, suppose you adopt the Gospel principle as the guide of your life, and endeavor to carry it out into practice, by following always the injunction of the Apostle, to "give your enemy food when hungry, and drink when thirsty." What will be the effect of such a course, not upon your enemy, for we are told that it will heap coals of fire upon his head, but upon the state and affections of your own soul? Will not a continuance in this course so change the whole current of your feelings, that the habitual and voluntary states of your soul will ever urge you to forgive, pray for, and do good to your enemies? And, then, whenever you hear concerning a neighbor that he has reviled, slandered, or injuriously treated you, you will lift up your heart to God in prayer, "Father forgive him, for

he knows not what he does." And when you have thus prayed, you will ask how you can do him some good, and so by love and kind treatment overcome his hostile feelings towards you. But in all this you have only conscientiously performed a duty, not because you were prompted to it by your feelings, or moved to it by special impulse, but simply because it was a duty. This duty had no apparent reference to the character of your own soul. It seemed to be limited in its object to the social intercourse of life. And yet your diligent and faithful performance of this duty has changed the very character of your soul, and has caused active and self-denying love to enemies to become the prevailing state of your heart. This peculiar characteristic, this spirit of forgiveness and of love to enemies, your soul will carry with it, wherever it goes, for it has become a part of the soul itself, one of the states in which it exists. And, should the body be dissolved by death, and the soul pass to the eternal world, it will go marked by a spirit of forgiveness and of love to enemies, and prepared, in some degree by the possession of this trait, for the enjoyment of a God of mercy. And so far as this forgiving disposition constitutes one of the elements of spiritual life and heavenly blessedness, you will have entered into life, and will have done so, in accordance with our Saviour's instructions, by keeping the commandments.

Again, our Saviour has said, "All things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." This is the Gospel-rule of justice. It involves a principle applicable to all the relations of our social condition. It applies to the courtesies of life, as well as to the transactions of busi-

ness. He who feels the full power of the Gospel upon his heart, and is governed in all his actions by its principles, who has imbibed and is breathing its pure and peaceful spirit, would strive to do as he would be done by, in his treatment of the stranger that takes up his residence by his side, as well as in his intercourse with old and long tried friends; in all the little attentions of kind neighborhood, as well as in the more important and definite dealings of business. He will as conscientiously refrain from indulging unkind feelings and injurious suspicions, or casting unjust reproaches upon his neighbor's opinions or reputation, as he would from defrauding him of his just dues. And he will extend the application of this principle to those he may regard as in error, as well as to those who, with himself, have embraced what he believes to be the truth. This principle of the Gospel, although it may approve itself to the reason, and may seem to be one which it is not difficult to reduce to practice, is yet transgressed as often perhaps as any principle laid down by the Saviour. We are all of us violating this principle oftener than we are aware, either in the thoughts and feelings which we cherish, or in the words which we utter, in regard to some among the multitudes by whom we are ever surrounded, even if we do not violate it in the treatment which we render to them.

Suppose that you resolve that henceforth you will, in all cases, follow this principle of the Saviour, and carry your resolution into practice. You will do it in open opposition to your feelings, which will prompt you to treat others as you are treated by them, and not as you would wish to be. But by adhering to your principle you will do something towards changing the very character of

your soul, something towards diminishing the power of your own selfish feelings, and strengthening within you a love of justice. And if you carry this principle into all the relations of social life, and persevere in your course for months and years, you will find that the very character of your soul is essentially changed, that a love of justice has become its prevailing frame, so much so, that you will be pained even to witness an act of injustice. And should your condition in life be changed, should you be reduced from affluence to poverty, and removed from the scene of your former labors and duties, you will carry with you this delicate sense of justice,— this instinctive dread, as it would almost become, of injustice. Nay, more. As this has become a characteristic feature of the soul, it will adhere to it and be carried with it to the spiritual world. And, so far as this one feature, a delicate sense of justice will fit you for the enjoyment of a God, who is perfect justice, so far will you have become fitted for heaven by your conscientious discharge of the Gospel duty of doing as you would be done by.

Still further, we are commanded by our religion to rejoice in God always, not merely when his blessings are showered upon us. Who does not rejoice at such times? Joy is then but the spontaneous flow of the natural impulses. The spirit of this command extends to other and different scenes. Have you laid carefully your plans of business, and cherished well-grounded hopes of prosperity and success? and has some sudden burst of adversity frustrated your plans and disappointed your hopes? It is to such a scene that the spirit of this command extends. It is in the midst of your disappointment

that you are to strive to cherish that unwavering trust and confidence in the wisdom and goodness of God's overruling Providence, which will give you joy; not indeed that you will rejoice in the fact that you have been disappointed, but in the thought, that, even in your disappointment, you are in the hands, and at the sovereign disposal of a Being of all-perfect love and of infinite wisdom. Has the child of your affections or the partner of your joys been called away in death? It is in these scenes of sorrow, when clad in the habiliments of mourning, when the voice of lamentation and weeping, or the deep-drawn sigh of heart-consuming grief, is ready to burst from your lips,—it is in such scenes, that you are to hold fast your confidence in the wisdom and godness of God, and still to rejoice in him, though clouds and darkness may be round about his throne. How difficult the duty! Your feelings of sorrow are almost overpowering. Those reasonings upon the general principles of God's character and government, which, at other times, seemed satisfactory, do not now reach the heart that is pierced with sorrow, or chilled and benumbed with grief. They seem like cold and outward appliances. What shall be done? Here, as in most other cases, the spirit of Gospel requirements and our own impulses at the time, are at variance. But if you will conscientiously obey the precepts of the Gospel, and strive, with earnest and prayerful effort, ever to rejoice in God, you will gradually acquire the command of your feelings, and will eventually bring your soul into that state, in which its pervading and characteristic frames shall be those of trust, confidence and joy in God. And when these are its pervading and characteristic frames,

then will you be prepared, so far as this single trust can prepare you, for the enjoyment of God's more immediate presence.

Distinct religious duties have thus been dwelt upon, in order to illustrate the general position, that a conscientious discharge of the ordinary duties of life tends, in its natural influence upon the soul, to fit it for the enjoyment of heavenly blessedness. This principle is believed to be applicable to every duty we can be called to perform. There is no circumstance of life, no situation in which we can be placed, no scene through which we may be called to pass, which does not afford spiritual discipline, and which will not, if the duties arising from it are conscientiously performed, exert a favorable influence upon our souls, by bringing them into those frames, which will fit them for heavenly joy.

This subject admits of imporant practical inferences. We are created for two worlds, for two different states of being. Here we are on earth, sustaining relations and called to perform duties, which seem to be confined to earth. At the same time, we are conscious of desires and longings, which take hold of immortality, and we are told of a spiritual and an eternal life beyond the grave. When we think of this twofold character and relation as appertaining to our existence, our minds are distracted. We wish to perform faithfully our duty here, and yet we wish to devote ourselves to a diligent preparation for happiness hereafter. And we are ready to ask, and at times almost with feelings of despair, which shall we do? This is not a mere picture of the imagination. The appeal for its truth may with safety be made to every reader of these pages. You who are a mother,

placed in difficult and trying circumstances, say, have you never experienced something of this distraction and despondency? Aroused from your slumbers by the distressing cry of a diseased child, constantly confined during the day to the duties arising from your peculiar circumstances, and with your attention divided between your labors and your anxious cares for those dependent upon you; at night too much wearied to enter with life and spirit upon religious meditation, say, have you not often mourned that you could do no more for your spiritual improvement, that you were compelled to live so much for earth and so little for heaven. Mourn not. That God of wisdom and of love, who has placed you in these trying circumstances, has ordered that if you are conscientious in the discharge of the duties which grow out of them, and will, in the midst of them, cherish, as far as you may be able, a cheerful and confiding trust in him; that God, your Father in Heaven, has ordered that these very labors, and trials and cares, which seemed to be confined to earth, shall, in their natural influence upon your soul, fit you for the enjoyment of heavenly blessedness. The two worlds for which we are created, are but different parts of one continuous whole. This world is but preparatory. The future is the completion. This life is but the school, where our souls are trained for the full perfection of spiritual life beyond the grave, and the various trials and duties of this life, are but the varied exercises of the school, by which our spiritual powers are developed, and our spiritual characters formed.

As we are created for two worlds, so the religion of the Gospel is adapted, in its requirements, to this twofold

character. The precepts of the Gospel are precisely what we should have supposed would have been given, even if there were no life beyond the grave. They teach us to be mild, meek, and forbearing; upright, charitable, and kind; to obey God, to do good to one another, and to keep ourselves unspotted from the world. Let the precepts of the Gospel be fully reduced to practice, and our earthly society would far surpass the conceptions of many in regard to heavenly bliss. Let every father and every mother, every son and every daughter, every husband and every wife, every neighbor, private citizen, and public ruler, act out, in their respective spheres and relations, and in all their various duties, the full spirit of the Gospel, and this world, even with all its cares and labors, its disappointments and afflictions would be, comparatively speaking, a paradise. Our religion then is adapted, in the exercise of its purest and holiest influences, to promote the highest happiness of individuals, and the best welfare of society, on earth.

But at the same time, in consequence of the intimate connection there is between this life and the next, between the soul and the body, between the daily conduct and the state of the spirit, no system could have been better adapted, to fit the soul for heavenly felicity. Suppose that the Gospel had simply revealed a spiritual existence beyond the grave, and enjoined, in general terms, the importance of holiness here, as the means of happiness hereafter, — would not men have run into all sorts of mysticism, extravagance, and even fanaticism, in their pursuit of holiness? Even now, we find much of this; yonder is one, who has, in his own imagination, almost reached heaven, even while on earth. He can tell of his

holy joys and of his heavenly visions. But, as he looks at the teachings of Jesus, at the precepts of the Gospel, he is brought back, from his imaginary elevation, to the level of sound reason and plain common sense. For he is taught that all holy joys, and heavenly visions, are in vain, in securing eternal life, without a diligent and conscientious discharge of the ordinary duties of life; that these visions and joys will not avail in preparing him for heavenly happiness, unless they make him a better man on earth; more honest in his business transactions, more kind in his feelings, a better citizen or neighbor, a better husband or father, and in short, a better man in all the relations of life. He is taught that these joys and visions will not secure an entrance into eternal life, unless they move him to "keep the commandments." How well adapted, then, is our religion to the destruction of all extravagance and fanaticism.

But yonder is another, a pious and devout follower of the Lord Jesus. He is ignorant upon the various nice points of this logical learning; and hardly understands the terms of theological controversy. But he can distinguish truth from falsehood, kindness from unkindness, honesty from dishonesty, resignation from repining, charitable judging from bitter denunciation. And he is conscientiously endeavoring, in all things, to do what he honestly believes to be right, and to avoid what he regards as wrong. He takes the Bible as the guide of his life, and, without dwelling upon the thousand speculations that have been started in regard to it, he honestly and prayerfully endeavors to "keep the commandments." He may be regarded with contempt by the scientific theologian, or the zealous sectarian. But, when the

scenes of this world shall have passed away, and the distinctions of this world shall have ceased, then may it be found, that this man's spiritual nature has been fitted by the natural influence of his conscientious discharge of the duties of earth, upon his soul, for the enjoyment of God; far better fitted, perhaps, than the spiritual natures of those who have valued themselves upon their knowledge, their emotions, or their zeal; then may it be found that, in accordance with the instructions of the Saviour, he has secured an entrance into life, by "keeping the commandments." How well adapted then, is the Gospel, to the condition of the ignorant and weak-minded, who are yet honest and conscientious, devout and prayerful. Indeed, how well adapted is our religion to the destruction of all hopes of heavenly happiness, which rest on anything other than consecration to duty, as the means of fitting the soul for spiritual joy.

Again, it is often said that the true Christian has become so entirely changed, that he avoids sin and pursues holiness, not from a regard to God's will, and because he believes it to be a duty, but simply from the promptings of his own feelings, and because, in his sight, sin is hateful and holiness lovely. There are those, who say if you perform the duties of life, simply because you believe them to be duties, and under the constraining power of a conscientious, even though it be an affectionate, regard for God's will, and not from the promptings of your own feelings, it will not be acceptable to God. But surely language like this does not sound like the instructions of Jesus. His direction to the anxious inquirer was, "If thou wilt enter into life, keep the commandments." It is true, that, in passing from an

irreligious to a religious condition, an individual passes through a very great change. But the essentials of that change relate to the purpose of life, rather than to the emotions experienced. You have been led, perhaps, by serious and calm reflection, to make it the fixed purpose of your life to obey God, and live to his glory. And now you ask, how you can best train the whole current of your affections and feelings into an accordance with your purpose? The answer is, and it is the answer of the Saviour, "keep the commandments." Or you may have been led to this fixed purpose of devoting yourself to the service of God, by the influence of sudden and powerful emotions. But, having formed this purpose, you wish to carry it out into a religious life. And you ask, how you shall do it? Shall it be by attending constantly upon the services of religion, by dwelling ever upon your feelings? Surely not. It must be by constantly endeavoring to "keep the commandments." Or still, it may be that you have simply been awakened to an anxious desire to enter upon that course, which will secure you the enjoyment of heavenly bliss. And you ask, what you shall do? Here, too, the answer is, as before, "If thou wilt enter into life, keep the commandments." Wait not, then, until you are prompted by strong feelings, before you enter upon a course of religious obedience. Reflect upon the subject and say, are not the requirements of God reasonable, and do you not perceive that we are all under obligations to obey him? But if you perceive the relation in which you stand to God, and feel the force of the obligation, arising from that relation, you may, at once, in reliance upon God, form the purpose of religious obedience, and may com-

mence, at once, that course which will lead to eternal life by "keeping the commandments." If your feelings are not in all things what they should be, your conscientious discharge of the duties of life will tend to bring them into frames which will fit you for the happiness of heaven.

Finally, the ordinary duties of life seem to derive a dignity and an importance from the views which have been presented, from being regarded as the means of spiritual improvement. We may rejoice and thank God that the most ignorant and simple-minded Christian, while conscientious in the discharge of all duty, is, in reality, although perhaps himself unconscious of the process, preparing his soul for heaven and for spiritual joy. And then, too, we may rejoice and thank God, that when, in his Providence, the more refined and intellectual are brought to the performance of the dry details of ordinary and seemingly unimportant duties, they may perceive in them a glory and a dignity, made manifest by the light, which shines upon them from the spiritual and eternal world. Are you reduced to poverty and compelled to forego the pleasures of the intellect and the taste, while you engage in wearisome bodily labor? Remember that the severest drudgery, the most menial service, when performed from a regard to the will of God, and in obedience to the principles of the Gospel, gathers around it a dignity and a glory, far surpassing the splendid deeds of earth's admiration The widowed mother, who toils on, day after day, in the exercise of a mother's love for her children, that she may train them for God, in the exercise of a cheerful trust in the wisdom and goodness of God's overruling Providence, and in a

conscientious endeavor to obey the precepts and cherish the spirit of the Gospel, although her employment may be regarded as humble in its character, is invested, in the eye of reason and of Christianity, with far more true spiritual dignity, than the most splendid of the votaries of fashion, or the slaves of idleness. The wife, who by domestic labors cheers and sustains her husband in his embarrassments, and in his efforts to recover from them, and who cheerfully submits to the deprivations which are required in her straitened circumstances, maintains in the eye of reason and of Christianity, a truly glorious character, when compared with one who is the reverse of all this. And not only so, but the wife and the mother, amidst these trials, deprivations and labors, is acquiring the Christian graces of character, and is training her own soul for heaven, by her conscientious discharge of duty, more effectually and more rapidly than the most devoted attendant upon its repeated religious exercises.

Let us ever bear it in mind, then, that this life is but the preparatory school for another; that the various duties of life are to be regarded as the instruments of spiritual progress; and that a conscientious discharge of all the ordinary duties of life, tends, in its natural influence upon the soul, to fit it for the enjoyment of heavenly happiness; that *we live for Heaven, when we live for Duty*.

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RECOLLECTIONS

OF

REV. F. W. P. GREENWOOD, D. D.

A SERMON PREACHED AFTER HIS DEATH, AND SELECTIONS FROM HIS WRITINGS.

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SERMON

PREACHED IN KING'S CHAPEL,

BY

REV. N. L. FROTHINGHAM, D. D.

"WHEN I AM DEAD, THEN BURY ME IN THE SEPULCHRE WHEREIN THE MAN OF GOD IS BURIED."—1 *Kings*, xiii. 31.

A TOMB has been opened among you since we last assembled here for our usual services. A man of God has been laid in it. Let me call him so, and put some stress upon the title, and dwell upon it with a melancholy pleasure. It belongs to every good man who serves his Maker by serving his generation, and who walks humbly before Him, on whose hand we are all so dependent as we go through with our responsible and transient lives. But it belonged to him in an unusual measure. The late pastor of this church was of no ordinary stamp of goodness. His service was beyond the usual kind. His conversation with heaven was of no common closeness and constancy. He fulfilled a holy office, of which he felt all the sacredness; — that was sullied in nothing by being touched with his revering hands; — to which few have been so deeply devoted, and in which few have been so tenderly beloved. Was

he not a "man of God?" But his "sepulchre" has been prepared by the decree of that sovereign wisdom, which he never questioned, and to which we with uncomplaining tears submit, and God has "buried" him. Gradually, for his strength wasted day by day, and yet suddenly, for death is always sudden, he sunk down under the pressure of a disease that was as stealthy as it was deadly; and with all his faculties and affections about him, he departed out of our sight. A tranquil, constant spirit, that had long stood waiting, — and this he told you, when his venerable colleague died, was perhaps the most "difficult post of duty," — he has at length found we know not how much more than his release.

But two days ago, his wasted form was brought here for the last religious offices, where he was wont to come in all the stages of his life; where he worshipped as a boy, and I was a witness how seriously; and where he preached the truths of the divine gospel with a chaste zeal, and a clear reason, and a deeply moved spirit, and a pathetic sweetness, of which you all were the witnesses, and of which there are but rare examples. Alas, that his eloquent tongue must have been thus mute in the assembly of his people! He was buried according to his own direction, given with his characteristic simplicity. There was found among his papers, not till the second day after his departure, one that bore the plain inscription, "My Funeral." With the even and sedate hand that corresponded well with the mind that dictated it, it enjoined that there should be no deviation from the common service of the church; but expressed a preference that instead of the funeral hymn there might be the

chanting of the psalm, which begins, "The Lord is my shepherd, I shall not want," and goes on with the devout confidence, "though I walk through the valley of the shadow of death, I will fear no evil," and closes in an almost triumphant tone, "I shall dwell in the house of the Lord forever;" — that house which has many mansions, eternal in the heavens. Was not this as if he desired, in the immediate prospect of his dissolution, and even with his dead lips, to utter his sense of the experience he had enjoyed of the divine goodness? "I would," it goes on, "that not a word should be said concerning what may be considered my character or deservings, at that solemn hour when in the house of God and presence of his holiness, my poor remains are waiting to be consigned to the earth. Let the voice of the church only be heard in those words, mostly from sacred scripture, which are used in our mother country impartially for prince and peasant, and which are certainly sufficient for me." That restriction is now taken off. I cannot stand in this shrouded pulpit, that has been his for these nineteen years, and not speak of him. These mournful draperies insist upon their subject. You have come to hear some feeble tribute to so strong a character and so dear a memory. Only let me speak with that sober regard to the unexaggerated truth, which was so fixed a principle in him. I should be afraid of offending his shade by a single word of indiscriminate eulogy, or rhetorical artifice, or overstrained description.

My mind returns to the affecting scene that was so lately presented in this house of your devotions. The eyes that you there saw closed had once a sensibility, more than is given to most men, to all that was admira-

ble in art and nature, to all the forms of sublimity and beauty, whether wrought by the hands of man or displayed in the universe of the Almighty. The heavens and the earth and the sea were objects of his careful study and unwearied delight. They were not to him a mere show and wonder. He did not look at them with a transient curiosity or a superficial pleasure, but with the vision of his highest sentiments, with a philosophic understanding and a devout heart. They were fraught with divine meanings for him. He loved to enrich his meditations with the thoughts that their varied spectacle was always revealing to his search. He endeavored to draw both knowledge and spiritual improvement from those pure sources; — the first if he could find the opportunity, and the last by all means. He took science with him when she was willing to come, and placed her on his left hand; but his religious feelings were his guides always, and led on at the right. His soul was engaged and affected by what he beheld among the minutest and the grandest of the works of his own Creator. And when he perceived any copies and distant imitations of what was done by that heavenly hand in the productions of human skill and genius, when he gazed on the buildings and the monuments that are connected with patriotism or piety, that embody lofty conceptions or display virtuous impulses, he was touched with that also, and glowed with thankfulness to Him, who had given such an ability and such a disposition to his poor brother man. And what he thus saw, you know with what peculiar felicity he could describe. What he thus learned he was always ready in the most finished manner to communicate. His invalid state,

which began so long as twenty-three years ago, while he was the youthful minister of another congregation, led him to seek for health in different parts of his own country, on the southern coasts of his mother land which he deeply venerated, and among the islands of a still warmer sea. Wherever he went, he carried the same spirit of observation and sensibility; he brought back new treasures of instruction for himself and others. The ocean by which he sat he made to murmur in many ears beside his own with the praise of God. The cataract, whose mighty falls he contemplated with an emotion that would not let him be silent, he made to sound the same ascription within these very walls; and it was almost as good and elevating to hear his lips tell of it as to listen to the deep hymn itself of those eternal waters. From the tropical skies, under which he dwelt for a few months, and where a languid frame would have seemed to conspire with the summer air to demand repose, his quiet diligence brought home something for his pulpit and something for his scientific friends; at the same time valuable contributions to Natural History, and lessons of a kind wisdom which none knew better than he how to recommend. I see him also on the seaside of Devonshire, gathering minute specimens from its beach, and worshipping in the humble chapel, that looked but like a moss-covered cottage in contrast with the noble church of the establishment that reared its grey tower in the neighborhood. His own expression to an eminent English divine was, that he loved it as "a sacred relic of men's hands embowered in the green of nature;" and I read among his published pieces a sentence respecting it, which is too characteristic of his delicate

and generous temper to allow of its omission. "I went there while I remained," he says, "and should have done so had I remained till this time. I have no idea of deserting our friends, because they assemble under simple thatch, instead of under groined stone; — though I also think," he adds, "that I should have been cheerfully willing to pay my tithes, for the pleasure of looking at that old church, and walking through that old churchyard." Pardon me, my hearers, if I appear to have dwelt disproportionately long upon this part of the tastes and character of the friend we have lost. Could I have alluded to it at all, and said less?

In reflecting upon his intellectual endowments and habits, one is struck with the singular combination that he presented of accuracy and discursiveness. He was a close critic and a patient investigator, and yet his imagination was one of the ruling lights of his mind. With that he beautifully illustrated the conclusions at which he arrived, and the facts that he discovered. He insisted everywhere upon the rigid truth, and then adorned it with the colors of an original invention and the charms of his rhetoric. He was studious of dates and details. He was willing to track small incidents, and disentangle complicated evidences, while at the same time that vivid inspiration was warm within him which naturally gives birth to verse and song. But these different elements knew their proper places among his meek faculties. They did not interfere with one another. They were mutually helpful. His fancy did not abuse his reason. His reason did not chill his fancy. He kept them suitably related. He was remarkable for the clearness of his perceptions. What he saw he saw distinctly, and ex-

hibited it as distinctly as it was seen. He loved history, with its sober and warning page. He loved, too, all the flowery fields of poetic enchantment. But his judgment was so grave as to be almost severe. It was not the language of passion that stirred or captivated him, but the tender strains of subdued feeling, the voice of harmonious wisdom, the utterances of a rapt but an upright soul. He was the enemy of all violence and exaggeration. He could bear with nothing that was unnatural, or unholy, or untrue. He kept his glance fixed upon the honest reality of things, with candor but with resolution; and on no pretext was that to be tampered with or concealed. These qualities eminently fitted him to be the historian of this church to which he ministered. He was led to undertake the task by his taste for antiquity in its records as well as in its structures, and by the fondness that he always felt for this religious home of his childhood. He performed it in such a manner as to leave it for no one who shall come after him to do it again and better. It seems to me a beautiful thing among the disposals of providence, that after his strength failed him under his labors in another place, and a threatening illness separated him from the service of a closely-attached people, he was permitted to return hither; to preach the gospel of Christ with his manly powers, where he received the sign of its baptism upon his infant forehead; and be laid here at last to be bewailed, where his youngest days had been instructed.

Shall I venture to speak, as if under a separate department, of the feelings, the sensitive nature, of your lamented pastor? Certainly no one could, or ought, but with a reserved tongue. Nor should I, but that there

seemed much that distinguished him in their character and expression. They united great strength and fervor with an extraordinary tranquillity. They were alive to every touch. They took an eager interest in whatever related to sacred principles or human welfare. They were full of harmonies with the surrounding world. They were quick to kindle or to melt, as anything occurred to rouse a righteous displeasure or to appeal to the softest sympathies. But yet they broke out into no excess, and they sunk down into no weakness. You always found him prudent, measured, calm. A spirit of control seemed to be constantly upon him. It looked out from his thoughtful eyes, and impressed itself upon his whole demeanor. I do not remember him when he was easily moved to mirth, though he had a keen relish for all innocent joy; nor to anger, though he knew well how to resent and what to resent; nor to tears, though he was tenderly constructed, and made many tears start at the pathos of his affectionate word, while he kept his own below the brim of their fountain. And whence came this spirit of control? I think from a contemplative disposition, that had always made serious estimates of life and of the duties and objects of living; and that had been trained by the various discipline of a delicate if not a suffering frame, to look closely at the transientness of mortal things, and to feel the necessity of a curbed will, and to fix its trust upon the promises of God. He was penetrated with moral and religious persuasions, that were too habitual to be ever uneven, and too profound to show any tumultuous sign of themselves as they flowed on. He was eminently, though with the most silent modesty, a devout man. Unconsciously and without effort he was

so, as if a heavenly responsibility and hope were the breath of his nostrils. He lived in that undisturbed air. His faith was not a transient visiter, coming and going, visible at intervals and noisy at the gate; but it abode in him as a child of the house. It was this that so subdued him under each passing event, and prepared him constantly for every event that was to betide. From hence came the composure which was never indifference, that preserved him so steady under the attacks of an insidious disease, and made the years of his sinking strength and unruffled endeavors so many, and so useful, and so blessed as they were. His remarkable purity from the stain of this world must have been evident to all who enjoyed his intercourse. He seemed to stand aloof from every contamination. The thought of sin was a grief to him. I recollect hearing him, many years ago, discourse upon the beatitude of "the pure in heart," and thinking, as I heard, that few were so likely as himself to inherit the blessing that he described, and to "see God."

In his manners it was impossible not to mark the most entire plainness and frankness. They were so wanting in all artifice that a stranger might have called them uncourtly. They were so free from sycophancy, as to seem sometimes hard. They were so restrained by the reflective habit of the mind as to appear sometimes cold. But these appearances vanished from him when one became no longer a stranger. There was a certain delicacy in all his sentiments, and a benevolence of heart, that would never suffer him to be harsh or insensible His was a truly Christian urbanity. He did not profess more than he believed. He did not declare more than he felt.

He did not show more than was real. He was not one to prefer a courtesy to a duty; though he observed, as the apostle has enjoined, the duty of being courteous. His look always matched his thought, and his word came straight from his conviction. Sincerity was bound visibly upon his open brow like a written phylactery. He had as little respect for subterfuges as he had occasion for any. Within was no guile. Without was no assumption. His communication was simple, direct, faithful, as his whole character was consistently grave and earnest.

In his opinions, he loved to be settled. He studied that there should be some fixture in them. He was unwilling to be doubtful. He would have been unhappy to waver. He dreaded being carried about on any important subject as the wind prevailed. He sought to be assured. He set out his judgments carefully, and then allowed them to take their root. He was not anxious, like many, to disturb them continually in order to see if they were in a good condition. While he was candid and charitable towards the views of others, he held his own in unshaken honor. He was ready at all times to listen to any new arguments that might be brought against the justness of his belief; but he was not ready to be always putting it to the question as a suspicious thing. This would have been to render his belief no belief, but only a flickering assent or a flimsy conjecture. At least, he thought so. He wanted a foundation, and must have it; and he laid it with pains and circumspection, as that upon which he was to build his safety. The skeptical and the vacillating, and they who are easily caught by the show of some new thing, might have found fault with

him here as too precise, perhaps as too pertinacious But it was a demand of his nature to know where he stood, and to be able to stand confidently.

As a theologian, he was an independent but humble inquirer. You might infer that he would be so from what has already been indicated as the character of his mind. He was a reverent teacher of the Scriptures; a reverent observer of those works and providences of God which are "a part of his word." Reverence was one of the leading traits of his spirit. He never lost in the office of a teacher the feeling of a disciple. He sought nothing so assiduously as the truth. He prized nothing so highly as the truth. He loved nothing so well as the truth. He was willing to follow it wherever it led. He did not care to count what it might cost. He was thoroughly persuaded of the inestimable value of the religious views that he had embraced. He recommended them with a solemn ardor. His preference was for the "old paths." Novelties in religion had no attraction for him. He venerated the sacred bequests of the generations that have gone before us. Though not servile to antiquity, he saw more and more in it as he grew older to win his respect and win his sympathies. He rejected nothing with a quicker or more offended determination, than the modern refinements and latitudes, that, with a parade of spirituality, scoff at ancient forms and outward testimonies, and with the prate of freedom do what they can to break off the yoke of a gospel belief. He was firmly conservative. He shrunk from the skeptical tendencies of the age. He hoped for nothing good, he anticipated only the most disastrous evils from the pretended religious philosophies of fashionable innovation. His doctrine he

connected rigorously with what he found in his Bible; with its historians and prophets and apostles, and above all, with the inspired authority of the Saviour himself, who is "the head over all things to the church." From the holy volume, and not from his own conjecture or fancy, he drew the arguments with which he would impress others, and the lessons by which he would educate himself. To the Liturgy of this church, and to the faith which for these so many years has been inculcated within its walls, his attachment constantly increased till the day when every tie that attached him to the earth was severed. But the faith of our friend did not chiefly delight in definitions or dogmas of any kind. He was solicitous rather about its genuine fruits. His was eminently a faith of the affections. It nourished his sensibilties more than it encouraged his speculations. Though he distinguished himself as a controversial writer, taking an active part with those among us who have vindicated the claims of a liberal theology, yet it was no pride of opinion or fondness for debate, but because he saw that this theology and they who held it were assailed with the bitterest uncharitableness; and because it was dear to him, as he conceived it to be the true interpretation of "the mind of Christ," and the most favorable to the virtue and happiness of mankind. For his own part, he loved to look away beyond all the divisions that keep men's kindness from one another,—to repose upon his own peaceful persuasions, to believe with his heart.

It remains that I should speak of him as a preacher of God's word. This might seem unnecessary for you, who have been favored with abundantly more opportunities of knowing him in this relation than any other persons, and

almost presumptuous in me who heard him comparatively seldom. Yet the sketch must be made, even if with but few imperfect touches. The pulpit was the high field of his faithful labors; may I not add, of his holy renown? With what a meek grace, what a beautiful simplicity, what a deep seriousness upon his expressive face, he stood up here and elsewhere and spoke for his Master! His voice was richly musical, breathing out as from the soul; his look saintly; his manner fervidly collected; his word full of calm power. While he was yet a young man his aspect seemed venerable. It grew more apostolic, when the thin features grew thinner, and the touch of time was upon the locks of his hair. And when the progress of disease had enfeebled and altered the tones of his speech, still as before, and more than ever, they stole the attention of all classes of minds, and went to the heart of every hearer. His topics were various, and each was treated with its becoming method. He was no vague writer. He did not deal in abstractions and unaffecting generalities. He had always a purpose in view, and he moved distinctly towards it. In the discussion of moral points he showed a nice discernment. He qualified, as he went on, what needed to be set in its just proportions. There was no indiscriminate assertion. There was no empty declamation. He reasoned with ability. He interpreted with good sense. He described with the most skilful hand. But it was in tender and persuasive representations that he most excelled. These were the most congenial with the cast of his reflections, and one must be of a stern nature that could have heard him at such times and remained unmoved. His style of discourse was called a plain one by many. But this could only be

because it was so easily understood. It was essentially poetical; figurative in an unusual degree; and though always chaste, abounding with the highest forms of eloquence. It was suited in each several instance to its end. It was never out of place. It was the more clear and not the less so for its ornament. He taught the more effectually by the exquisite mastery that he thus displayed of the language in which he wrote. His "Sermons to Children," have interested many other young persons than they to whom they were first addressed. His "Sermons of Consolation" have gone from this public desk, and from the preparations of his sick room, into hundreds of sorrowful chambers, assuaging the griefs and lifting up the souls of those who mourned there in secret. His mind, — or rather his spirit, — unimpaired by the decay of the body, never hurried and seldom perturbed, accomplished more in this department of ministerial labor than is often done by the most industrious, with all the advantages of their full vigor.

But, brethren, most of the things of which I have been attempting to speak are now only memories. That voice is silent. That countenance we shall no more see. That form after its long languishing is laid to rest. Never was a tedious decline endured with more perfect patience, more sustaining trust. His last days were not among the least instructive of his life. It was good to converse with his prepared soul. It is good to reflect how peacefully it passed away to God. We read of Stephen the first martyr, that when he confronted his tormentors, "his face was as it had been the face of an angel." Shall I confess that the passage was suggested to me more than once when, under the slower martyrdom

of the malady that was exhausting his life, he seemed to be already looking towards heaven, and inwardly saying, "Receive my spirit" whenever it shall be summoned away!

"When I am dead, then bury me in the sepulchre wherein the man of God is buried." The question is often asked with some curiosity, or some uneasiness, Where shall I be buried? An idle question. Of what consequence where? No baneful thing can then harm us. No healing thing can then help us. The desert is no exposure, and the carved monument is no defence. Neighborhood is of no importance where all is but dust. The deep pits of the sea shall give up their dead at the call of God as easily as the shallowest grave. The Roman emperor, entombed in the air upon the column of his victories, was not so near to the skies as the poor Christian whom he had permitted to be slain for the Redeemer's sake. Of what consequence in what place, when the fragrance of the earth and the rays of the sun, and the music of the stream, and the air are alike unheeded? But let me be buried in the moral fellowship of righteous souls. Let me be buried in the affections of them I love. Let me be buried in the memory of those who will honor mine. Let me be buried in faith towards the Heavenly Father, in charity with the world, and in hope of the Life Everlasting.

[The following passages are chosen from the writings of Dr. Greenwood, as illustrations of some of the peculiar qualities of mind and heart, alluded to in the preceding discourse upon his character. They afford proofs especially of the habitually reverential posture of his spirit; of his large faith in God, and his various providence; of his clear view of immortality; of his devotion; of his firm confidence in the authority of Jesus Christ, as a Teacher, and in his supernatural endowments as the Son of God and the Saviour of men. It is believed that they will be felt, by every reader, to be full of an elevating and purifying influence, and to impart peace, assurance, and hope.

F. D. HUNTINGTON.]

SELECTIONS FROM HIS WRITINGS.

REVERENCE OF THE OLD AND NEW TESTAMENT SCRIPTURES.

With great reverence do I approach the sacred books of the Jews — sacred not to them only, but to me — on this ground of the direction, comfort and hope which they have imparted to that people, from age to age. I speak not now of other grounds of reverence. I confine myself to this one. And when I consider that these books, in part or completed, have shed their guiding and consoling light on wandering and wearied tribes, journeying through a desert in search of a resting place and home, when all the world was dark and barbaric around them; when I consider that these books by the same intrinsic powers and virtues, embodied and preserved the holiness of that Holy Land in which the tribes found their rest, so that it will continue holy, despite of all outward changes, till the whole earth shall be dissolved; when I consider that these books brought comfort and strength to the same peculiar people in their sorrows, dispersions, oppressions, captivities, never forsaking them in their grief, nor yet in their unworthiness; I cannot think of them but with respect, I cannot speak of them with any irreverence or levity. This reason of comfort

and hope, conveyed by precept and example, is reason sufficient for my regard. Because the Law of Moses has guided many to righteousness, and remains to guide many more; because the strains of the prophets have inspired many souls with glorious visions which animated, and heavenly hopes which sustained them; because the Songs of David have supported multitudes upon multitudes in grief and despondency and all manner of trial, and are still the very fountain and well-spring, never to be exhausted, of poetry which best animates the drooping spirit, and lifts up the afflicted heart and aching head, I feel as if the utterance of one opprobrious word from my mouth concerning them, would raise a blister on my tongue. The child of Judea from one generation to another, drinking in with wonder and sacred refreshment the early history of Samuel; the Jewish youth arming himself with the example of the youthful Joseph, and the youthful David; the Jewish maiden shedding tears of sympathy for the fate of Jephthah's daughter; the Jewish matron and mother, emulating the faith and affection and fortitude of the matrons and mothers of Israel — can I be indifferent to all this, and utterly regardless of it? Can I laugh at it? Can I break my coarse jest upon it? Then what a rude, unfeeling creature I am! What a miserable heart I expose! What solemn and touching harmony I invade by my harsh accents, my satyr-like ridicule! I may have talents, I may have education, I may have various gifts and accomplishments; but I spoil them all by my inhumanity. I may think myself highly polished; I may be deemed to be so by the world; but I am not so, if I am a scoffer; for I want the polish of right feeling. I want everything, in wanting reverence and sympathy.

And then let it be considered, that apart from the already stated claims of the Jewish Scriptures on our reverence, they have further claims of a similar nature, arising from their connexion with other Scriptures which have a deeper interest to other multitudes. They were the guides and comforters, let it be remembered, of those who are the more immediate guides and comforters of Christians. What books were they, from which Jesus himself was instructed when a child? Unquestionably the books of the Old Testament. What Scriptures were they which he read in the synagogues, expounded to his disciples and to the people, and fulfilled in his doctrine, his life, and his death! They were certainly none other than the Jewish Scriptures. What was the law which he commended to the observance of those who came to ask him what they should do to inherit eternal life? The law of Moses; the commandments given on Sinai. And these were the same holy Scriptures which Timothy had known from a child, and which were able, as St. Paul assured him, to make him wise unto salvation, through faith in Christ Jesus. Whatever reverence, therefore, the Scriptures of the New Testament may receive, on account of the hope and comfort which they have imparted, must be in a measure reflected back upon the more ancient Scriptures, and shared in a measure by them. * *

I now come to the Christian Scriptures themselves. What shall I say of the reverence which is due to them, on account of the strength and consolation which they have brought to the souls of men? What can I adequately say of the patience of the Great Teacher himself, and of his followers who were called to suffer after him, and of the patience which has drawn from this fountain its full

supplies in every age? Criticise the gospel records as you please — speak of their various readings, of their apparent discrepancies, of the various interpretations which have been put upon them, of the differing sects who all profess to derive their peculiarities from them — and still the fact will remain, indisputable and immovable, that from the time when they were first sent forth into the world to be read, down to the present moment, they have been the solace and hope of numbers beyond all possible computation. Of how many weary heads they have been the soothing pillow! How healingly their balm has dropped into broken hearts! How many of the fainting have they caused to revive; how many of the mourning to rejoice and sing; how many of the dead to live! No affliction has ever been so heavy, that the promises of this volume could not make it light; and earth has no sufferings or terrors which have been able to subdue those who have relied on its heavenly aid. This is the great fact; and all minor difficulties disappear before it. I cannot see those various readings, those conflicting interpretations now; they fade and vanish in the light of the Comforter. I know that the comfort has been impartially bestowed on the members of all sects, who are thus brought together under one denomination — even that of the comforted. No one, however hostile, can diminish, or interfere in any way with the stores of comfort and peace which have been thus bestowed. They are safe in the treasury of the eternal past, into which no spoiler can enter. And if it were possible to argue or scoff away all future reliance on the Scriptures, what a sad devastation would ensue among the hopes and consolations of men!

If reverence is to be shown for anything; if it is to be rightfully demanded by any cause or reason, then it is to be manifested toward the Scriptures of the New Testament, for the incalculable amount of comfort which they have yielded to many generations. And it is hard to conceive how this reverence can be refused to them by any man who has a human heart.

GOD INCOMPREHENSIBLE.

God is incomprehensible, because he is *omnipotent* and *infinite*. He fills all space, as well as all time; inhabits both immensity and eternity; is endless and boundless. Equally present throughout his vast dominions, he lives and reigns, absolute and unapproachable. In the calm silence of a starry night, we look up to the myriads of worlds which adore God in their brightness; we calculate with time and pains the distance of one of these from the spot on which we stand, and the result seems like a fable, and overwhelms us with astonishment. By artificial aids to our sight, new sparkles of heavenly fire emerge into the field of vision, as distant from those we last saw, as they from us. We borrow augmented assistance, and dim and struggling spots of light appear, worlds, doubtless, and systems of worlds, but remote from us beyond the power of science to compute their remoteness, far away in the unknown deep, with their own fair brotherhood around them. Yet what is this? What is this incalculable reach of nature's trebled vision, but a glimpse into the thin suburbs of creation; an uncertain and unsatisfactory glance upon the sentinels and outposts merely of that host of heaven and army of God, which stretch their numberless ranks beyond? And there too,

in the midst, and all around, is God, to uphold what he has created, to regulate what he has ordained. And how can we perceive, how can we know the Maker, when we see but a small fragment only of the works, throughout the whole of which he dwells invisible?

SUPERNATURAL WORKS NECESSARY TO A SPIRITUAL AND PRACTICAL RELIGION.

Miracles being exceptions to the usual course of nature, require great weight of testimony to establish them. And not only so, but after they are established by unexceptionable testimony, they have to contend with doubts and difficulties which spring up in the minds of coming generations, when that testimony is no longer living, but historical. It is not my present intention to enter into an examination of those doubts and difficulties, for my purpose is of a different character. But before I take up the specific subject of this discourse, I will merely advert to one of the general objections to miracles, because it was advanced by a celebrated and acute metaphysician of the last century, and because it goes to the root of the whole matter. The objection, divested of the ingenuity with which it is dressed, is simply this, that miracles, though not impossible, are so improbable, that no human testimony can establish their credibility; or, in other words, that it is more probable that the best testimony should be false or mistaken, than that the miracles should be true. Several elaborate answers have been published to this objection, which appear to me to be unsatisfactory in proportion to their elaborateness. The objection is a simple assertion that miracles cannot be proved by testimony. The best answer is, another simple assertion

that they can be. Let assertion meet assertion, and denial meet denial, and then let the issue be rested on every one's sense of the merits of the case.

Let a supposition like the following be made. Suppose that a family of sisters lose their brother by death. There is no doubt that he is dead. The physician declares it, and goes away. Friends come in, and see the lifeless body of their friend. Mourning is made for the dead. Consolation is offered to the sisters. The funeral takes place in the usual manner, and the body is deposited in the tomb. There it remains, till the common signs of decay are manifested. Let any one who has ever lost a brother, a father, or a son, suppose that such a case occurs in his own family. He knows what a dread certainty it is. And now let him suppose that one of grave demeanor, of pure life, of gentle wisdom, who claims to be sent from above, arrives at the scene of bereavement, and orders the tomb to be opened, and commands the dead to come forth, and the dead comes forth at the word, and lives, and is brought back to the arms of the living. If it were my brother, or my son, who had thus certainly died, and who was now thus certainly alive, I should have no doubt of the miracle. My friends and neighbors could have no doubt of it. And now the question is, whether it is impossible for us to spread and transmit our belief, and make this miracle credible to future times? Is it wholly out of our power to certify a fact to the world and to posterity, because that fact is of a supernatural character? Is there nothing whatever, no concurrence of testimony, no consent and support of attendant circumstances, no constancy and fidelity of attestation, and no conformity of life,

which can secure rational credence to the witness which we render? To affirm that there is none, seems to me to be the very fanaticism of unbelief. I allow that the evidence of an extraordinary fact must be of an extraordinary character. We have a right to ask whether a miracle was performed for a worthy end; whether it was worked in support of a high and pure doctrine, and a high and pure morality; whether its original witnesses were honest and faithful to death, and of a life corresponding to their professed belief? The answers to these questions should be considered as items of the evidence; but if they are perfectly satisfactory, the evidence should be deemed complete, and assent to it is demanded by the plainest laws of reason and justice.

The evidence of the Christian miracles is of this complete character. Not one work of wonder only, but many were performed by our Lord; and not in villages only, but in cities, openly, frequently. They obtained, they compelled belief, as facts. They were not disputed, when the apostles referred to them as of general notoriety. He who performed them was original and unapproached in his own purity and dignity of life and character. The doctrine which he brought was the sublimest, and the morality which he inculcated the most perfect which the world has ever known. His disciples, blameless in their lives, and holy in their teaching, persevered in their testimony with entire consistency and marvellous success, and sealed it with their blood. Finally, the records in which these things are stated, are replete with internal evidence of their authenticity, and have come down to us with more weight of external evidence than any other writings of similar antiquity. This is what

Christians maintain. These are the points to be proved. If they are proved, then there is every reason, properly speaking, why we should believe the Christian miracles, and no reason why we should not. To assert that we cannot believe any miracles on any evidence, is no reason. It is only to be met by the counter-assertion that we can, and we do, and we should. * *

It appears to me that Christianity is rendered more, instead of less practical, by the miracles which are recorded to have been performed by its founder; more practical, because the practice of its precepts is thereby enforced with an authority strictly and immediately divine. Why do I go for the law of my life to Jesus rather than to ancient or modern philosophers? Why is the system of this one my *religion*, while the systems of the others are only my occasional study, engaging my occasional approbation or admiration, but provoking my occasional censure? Because Jesus of Nazareth is a man approved of God by miracles and wonders and signs. He is approved of God; — and therefore his law is binding on my life, and his system is my religion. He is the bread of life, which cometh down from heaven. * * *

Were the works of Jesus, works of wisdom? His countrymen and contemporaries confessed that they were, and with evident astonishment. "Whence hath this man this wisdom?" they asked. If they had listened with understanding hearts, they would have perceived whence he must have had it, and acknowledged that it was from God. The most cunning among them were foiled in their endeavors to entrap him in his speech, and discover defects in his teaching. His conduct was marked by the plainest truth and directness, and at the same time

by the soundest discretion. At once he rose above all philosophers, and all their philosophy. The world had not been so much and truly enlightened by its many sages, with their many schools, and many scholars, as it was by the wisdom of Jesus, and the wisdom which he bequeathed to his humble disciples. Was there not something of Heaven, and something of God in this? And is it not so still? Has the wisdom diminished, or become less wise or less valuable by reason of its age, and its having occupied its preëminence for nearly two thousand years? Some may think so, who seem to be tired of hearing Christianity called wise, as the Athenians once were of hearing a citizen called just, or who undervalue its wisdom for its simplicity, when comparing it with more elaborate and ingenious systems which captivate them; but the great congregation, the earnest multitude, including both the instructed and the untaught, who seek not only for wisdom but for heavenly wisdom, not only for truth but for saving truth, do yet find that wisdom and that truth, which best guide them through this life and reveal to them another, in the words of Jesus, rather than in those systems of the times which haste after each other like clouds in a gusty day. Experience is constantly showing, that there is more real and life-giving wisdom in one short Gospel, than could be found in a search through libraries; and that they who are the most intimately imbued with Christian wisdom, are, in the justest sense, the wisest men. By Christian wisdom, I mean, of course, the wisdom of Christ, for I do not know how to separate Christianity from its founder and teacher; and this wisdom, distinguishing the works of Jesus, adds its witness, from age to age, to the witness

of love, to prove them to be the works of God, and himself to be the Son of God.

And now I would ask, were the works of Jesus works of power, and such power as could properly be called the power of God? Was it a power distinct from the power of love, and from the power of wisdom alone, as it must have been to have been anything of itself? Was it a power such as no man could have exerted, unless he had been supernaturally aided? Was it a power differing, not only in degree but in kind, from merely human power? Divine love, as exhibited on earth, may be imitated by man. Divine wisdom, as taught on earth, may be communicated from one to another. But divine power, as such, can neither be imitated nor communicated; but is confined to him to whom God himself imparts it. In order to be evidence of a divine mission, it must transcend human ability, and differ in kind from human power. Such evidence he gave. He cured diseases with a word; he commanded the winds; he raised the dead. He claimed to have done these things; he was acknowledged to have done them. The claim and the acknowledgment are indelibly recorded, and most faithfully have they been attested. And thus by the works of divine power, united with the works of divine mercy and divine wisdom, the three chief attributes of God, was the evidence closed and completed which proved him to have done the works of God, and demanded that he should be received as his Son. And as the whole evidence was necessary then, so the whole evidence is necessary now. It is not true that we, at this time, have nothing to do with the miracles of Jesus. These works of divine power, give to the works of love and the works of wis-

dom the same reverence and majesty now as they did then. If they cannot be imitated now, neither could they ever have been imitated. They are in the same place and condition now and always, as they were at first. In the same manner, and with the same conviction of authority, that they affected, or ought to have affected, the minds of men at the time they were wrought, just so do they affect, or ought to affect the minds of men at the present day. The testimony rendered to the character and office of Jesus as the Saviour, and the Son of God, was in the beginning the testimony of the works of God, which were the works of love, wisdom and power; and as neither class of these divine works could have been spared then from the full testimony, so neither class can be spared now; but all are necessary to complete and keep strong and perfect in our souls the image of that character and office, and of him who bore them.

CHRIST.

What *could* the apostles do without Christ?

Can we suppose the attempt on their part of acting independently of their former Master, and without a primary reference to his assistance, his doctrines, and his commandments? How would they have appeared as instructers and reformers, not to say apostles, each one with his own theory of religion and morals; following the path of his own impulses; borrowing at one time from the philosophy of Greece, and at another from the philosophy of Rome; taking exception to this and that declaration of Jesus; making abatements here and there from the supremacy of his authority; saying but little of his death, and less of his resurrection; passing lightly

over, and suffering to fade from their memory, the events of his life and ministry, as things merely external and historical, and not sufficiently spiritual; neglecting to commemorate him, according to his dying request, in the communion of bread and wine; speaking and teaching seldom or never in the name of Christ; putting no trust in his strength or promises? How would they have appeared! What would probably have been the result and effect of their instructions; and what the character of the Christianity which they would have left to us? * *

The case of the apostles is our own case, my friends, with the exception only of the peculiarities of their situation and mission. Without Christ we can do nothing; nothing in the concerns and ways of our highest moral life; nothing in relation to those objects of faith and hope and duty, which he came to render clear and sure to the spirits of men. Without him, the soul is left without its support and guide. Without him, the soul struggles, but accomplishes nothing; meditates, inquires, searches, but is made certain of nothing; pursues various ends, but arrives at nothing. Without "the true light," it gropes and wanders in the ancient darkness; without "the true bread," it hungers and faints; without "the true vine," it brings forth no fruit.

Perhaps we are not aware, or do not sufficiently consider, how much we owe to Christ in the insensible participation of those general benefits, which have been bestowed by Christianity on the community in which we live. These general benefits are the aggregate of the sentiments and convictions which, in every age, individuals have derived immediately from Christ, and have preserved and imparted, and which have contributed to

form what may be called a general knowledge and a general faith, the sum of which is great, though not to be precisely estimated. We participate in these salutary influences, we inhale like common breath these airs of Paradise, without being conscious of their real source; but their source is Christ. A large amount of Christian knowledge, and Christian principle is abroad, not assuming a distinctive name, and so diffused in various forms of communication and instruction, and through all the relations of life, and all its hours, from those of childhood forward, that it necessarily reaches and affects every one, modifying in greater or less degree, his thoughts, feelings, conduct, condition. Of this influence we are unconscious, for it is in a manner insensible. But inquiry will soon reveal both its reality and its origin; and we act an ungrateful part, if, having enjoyed its benefits, we ascribe them to ourselves, or to the progress of our human nature, and claim an independence on Christ, in the strength of those advantages which Christ, and none other, has in fact bestowed. In no state of society, anywhere, before Christ came into the world to enlighten it, should we have participated in those advantages; and in no country or nation where Christ is unknown, could we be partakers of them now. To him we owe them, and to him we should refer them. Opinions, sentiments and hopes, views of the present and the future, motives of action, thoughts of duty and of God, familiar to us as the faces of home, always known to us as if they were born with us, are yet not ours, by right of nature, but his, our Saviour's, and ours only by grace. It is not without his help, not without his original suggestion, that we think these common household

thoughts, are moved by these apparently natural impulses. Even these are from him. Even here we can do nothing without him. Out in the world, acting with its citizens, walking with its people, reasoning with its reasoners, what is best and strongest in us comes primarily from Christ. * *

Christ is my companion and guide in the path of my mortal life, through all difficulty and danger, always ready and efficient with his counsel, sympathy and assistance. Am I in doubt concerning some question of duty, some rule of conscience? I have only to refer to his word, or his example, and my course is plain. Am I in peril from some lurking and besetting temptation, almost irresistible from the appeals which it makes to my weaker nature? One glance at his pure countenance, one touch of his invigorating hand, and I am my better self again, and have strength to spurn the assaulter away. Have I neglected to seek my helper in season? have I wandered from the right way? and do I at length see and deplore my fault, confused and ashamed? I hear his voice, not repelling me by harsh accents, but gently accepting my repentance, and inviting my return. Is my heart deeply pierced by disappointment or any grievous sorrow? or is my flesh troubled by racking pain? I look to the man of sorrows, to the suffering Lamb of God, to his bleeding temples, to his agonizing cross; and his wounds are the healing of mine. Do I stand by the bedside of a departing friend, feeling that I am wretched, and that when the final breath is breathed I shall be more wretched still, but striving to restrain my tears, in the fear of disturbing the last moments of one I love? Christ is with me where I stand, assuring me that my friend will not die, but only sleep, and that I shall meet

him again, and be parted from him no more. I bless the sacred accents, and my tears gather silently, and my bosom is calmed. And so when I come myself to the brink of the river, Christ will be with me then, who has been with me always, and the warmth of his dear and glorious presence will dispel the chilly vapors, and he will lead me safely through. What then could I do without him? How can I live, how can I die without him?

Master! to whom shall we go? thou hast the words of eternal life. Thou hast said we can do nothing without thee. Son of God, it is true! Saviour of men, it is true! Thou art the vine, we are the branches. Our spiritual life is nourished and invigorated from thee; and if we bear fruit, it is because we abide in thee, and still receive the vital streams which flow from thee alone. * * *

Christ went about doing good by his miracles. With regard to these it is to be remarked, that they not only compelled attention to his instructions, and demanded assent to his claim of being divinely sent, but that they were all deeds of mercy; not only wonderful works, but charitable works, both in their immediate and more remote effects. Not one of them was a useless display of power. Not one of them was a severe or vengeful display of power. He did not afflict his enemies with famine, calling down blight and mildew from the angry heavens, but he fed multitudes with abundance of bread. He did not strike those who lay in wait for him with blindness, but he restored to the blind their sight. He did not arrest with palsy the arm which was raised to smite him; nor wither the limbs which were swift to pursue him; but he caused the palsied hand to be stretched

forth whole, and the lame to walk, and bless and praise God. He made the dumb to speak, but he never made those who reviled and falsely accused him dumb, except by their own confusion and inability to answer him. His first miracle contributed to the social, and no doubt innocent enjoyment of a festive occasion; and his last, was the healing of a man whom one of his own disciples, ignorantly zealous, had wounded; — that very disciple who afterwards testified before the centurion, that his Master went about doing good.

Objection has, indeed, been made to two of our Lord's miracles, on the ground that they were not of the merciful and useful character, which has been asserted to belong to them all. One of them is the miracle by which the demons who were cast out of the furious lunatics of Gadara, were sent into the herd of swine; or in other words, by which the madness of the former was transferred to the latter. Here, it is said, an injury was inflicted on the owners of the swine, which might have been avoided. But it may be answered, that the first and main object even of this miracle, was unquestionably merciful, that is, the restoration of the lunatics to their right mind. Secondly, the injury inflicted was not done revengefully, but punitively. It was not the return of any wrong done to himself, but the retribution which was demanded by violated law. To keep swine was contrary to the Jewish law; and it is probable that our Saviour was not unwilling to show, by this example, that though his dispensation was eminently a dispensation of love, it was also one of justice, which would not countenance the infringement of legal restrictions. In this light, the miracle is of the same aspect with that exercise of his

authority, by which he overthrew the tables of the money-changers in the temple, thereby no doubt injuring their property. Both acts were vindications of outraged law, by him who came not to destroy the law, but to fulfil it.

The other miracle, at which exception has been taken, is the withering of the barren fig-tree. But it will be hard to make out a case of injury here. The tree probably stood in the highway, and was therefore no one's property; and if it had been, its destruction could not have been called a loss. On the other hand, the occurrence was one of great profit to the disciples. It was a visible sign which expressed to them more strikingly than words could have done, the necessity of diligence in their peculiar work, the obligation of bringing forth good fruit, the danger of neglecting their duty. And they who will place the fancied loss of a barren fig-tree, in any sort of competition with the solemn warning which its dry leaves proclaimed to the apostles, and still proclaim to us, of the sin of unprofitableness, must be wonderfully moved by vegetable suffering, and less inclined to hear instruction, than to raise cavils on the slightest possible pretence.

The miracles by which the path of Jesus was everywhere made luminous, as with light from heaven, were deeds of goodness. Compare them with those which are recorded of pretenders, and the superiority of his, in this regard alone, is eminently manifested. In them appear united the beneficence, the compassion and the holy justice, with the majesty and power of the Almighty Father, through whom the Son performed them. * * *

The Christian spirit, as exhibited in our Saviour's

conduct and life, is an entirely peaceful spirit; so much so that it has been charged with being a tame, timorous, and even cowardly spirit. The charge is altogether unjust, evincing either a dark ignorance of the Saviour's character, or a darker blindness to its divine beauty. It was peaceful — what true man would have it otherwise? But it was firm and persevering in all good; oh, how much firmer and more persevering than much of that rude spirit which is called courage among men! Are courage and fortitude in the high cause of disinterested benevolence, enduring to the very end, to death, agonizing death — consistent with tameness of spirit? Do they denote the teacher of a religion of fearfulness and timid submission? Is it possible that the spirit of his religion can contradict the spirit of his whole conduct and life? And is it possible that the spirit of his life can be mistaken? Did he not, in a full understanding of the purposes of his mission, dare to disappoint the hopes of all his countrymen, by the publication of a reign of peace, when a warlike word would have made him their idol? Did he not rebuke the chief men in Judea for their hypocrisy and selfishness? Did he not drive the money-changers from the temple? Did he not defy the rage of Herod? Did he not expose himself to all waiting and impending dangers, in going about so blessedly in doing good? Did he not go up to Jerusalem, in the face of certain death, and as it were to meet death? Did he not bear himself with more than kingly dignity before the tribunal of Pilate? Did he not suffer on the cross with a sublimity of forgiving endurance which the world had never seen? Are not courage and fortitude here? Let him who has exhibited

as much, or thinks he could exhibit more, find fault with the timid spirit of Christianity, and he shall be listened to. Let all others be silent; and feeling that heroism like this is beyond them, be careful how they impute to the gospel a temper so evidently at variance with the life of him who is himself the gospel.

But it was a calm courage, and a calm fortitude which Jesus displayed. Let not his friends represent those qualities as less worthy and divine than they were in him, by setting them forth in a light which does not suit them, and mixing them with the unconscious excitement of their own passions. Doubtless our Master esteemed an appeal to bodily strength, or outward force, an improper method of settling a spiritual truth. Doubtless he thought it ill became the Prince of Peace, to exhibit in himself, or encourage in his followers, anything like violence, wrath, or the returning of evil for evil. Therefore he was gentle, mild and forgiving; therefore he was not clamorous nor seditious. His courage was to do good at all hazards. His fortitude was, to resist moral evil, and to endure that which was physical, with submission to his Father. When we consider how much there was in every way to excite him, and how rarely he was excited; how much he performed, and how quietly he performed it — we ought to confess our own imperfect and ill-balanced efforts, and strive to resemble him in his moderation more nearly than we do. And when we look around, and see how many there are, who, with the best cause in hand and at heart, fail in the very spirit of their cause, through the excitement of their passions, we shall be disposed to render a yet deeper reverence to that divine Reformer who commenced and inculcated the

reform which inspirits and embraces all reforms, by charitable ministrations, unostentatious deeds, gentle words and silent sufferings. * * *

Inseparably connected with the morality of our religion, and indeed a personification of it, is the life and character of him who brought it. Some of the Christian virtues are to be deduced and enforced rather from the example of Jesus, than from his direct precepts. The character of Christianity is the character of Christ. We say then, that there will be no end of Christianity, because there will be no end of the influence and rule of a character like that of Christ. It is the divine image. It is God manifest in the flesh. It is a form of love and majesty, full of grace and truth, which must ever be enthroned in the hearts of men, while there are good affections there to do it homage. Warm admiration, earnest gratitude, tender sympathy, unshaken loyalty, "holy hope and high humility" — all the virtues and sentiments which the Prince of Peace has called around him and appointed to honor, form his permanent court; and before its spiritual splendor, Oriental magnificence grows dim. Jesus is and for ever must be enthroned in the human breast. "Of his kingdom there shall be no end;" for it is a spiritual kingdom, and he himself is ever present to administer it. Centuries have no effect on the brightness of his lineaments. Purely, freshly do love and faith behold him now, as they bow before him, and thus they ever will behold him, when marble statues are defaced, and palaces are ruins and dust.

I will mention but one more element of Christianity, inherent in its nature and inseparable from it, which gives assurance of its perpetuity. It is the doctrine, the

promise, the principle of immortal life. This is brought to light in the gospel. It stands first among the glad tidings. It is clearly proclaimed; it is strongly proved. It is encumbered by no degrading superstitions. It is the high and pure sanction of a high and pure morality. It addresses itself to those hopes which are always listening for good news from the better country; to that longing after immortality which is a longing of man's nature. The news having been distinctly told, and strikingly confirmed, is it likely that it will ever be forgotten, or discredited? Possessing the knowledge which they have longed for, will men ever let it go? The heavens having been opened to them, will they ask to have them shut up? Or will they close their eyes to the light which is pouring down? Having this hope, sure and steadfast, will they soon, or can they ever relinquish it? — First they must change their nature.

I need not be told of the infidelity which is abroad. I hear it with regret, but without fear. Infidelity has always been abroad, either in disguise or openly. I know that some men will hurt themselves, and poison themselves, and throw away their best possessions, and scoff at the holiest feelings of their nature. But I also know that they cannot persuade their fellow men to follow their example. I also know that while there exist among men a reverence for what is high and holy, and a hope of happiness beyond the reach of accident and death, this reverence will continue to seek the instructions, and this hope to accept the promises and rest on the proofs of the gospel of Christ; and this will be so, notwithstanding some unfortunate persons have divested themselves of reverence, and cast away

hope. Go and ask the son or the daughter, where the parent is who nursed their helpless infancy, and sung to their childhood amidst its sunshines and showers, and loved, counselled, suffered and still forgave; — ask them where that parent is, now that the face of father or mother is seen no more. They will say, In heaven! Ask the parents, where that child is whom they so lately held and led by the hand, listening to its fresh wonder, cheered by its cheerfulness, and taught by its questionings and its purity. They may not be able to speak, but they will look upwards, and their hearts will answer, In heaven! There they have placed its image; there they see it smiling brightly upon them, in the labors of the day, and in the silent watches of the night — and all the hundred hands of impiety and unbelief cannot tear it down. Nor can they take from the weary pilgrim the hope of his rest, from the traveller the sight of his home, from the virtuous and the lovers of virtue the prospect of a better world.

THE RESURRECTION OF CHRIST.

Comparing the effects of the death of Christ with those of his resurrection, we shall exclaim with the apostle, "It is Christ that died, yea rather, that is risen again."

But the truth is, that these great events in our Saviour's history can hardly be disjoined, when we are considering the effects of both, on our faith and acceptance with God. When we look at them in their connexion with each other, we shall see how necessary they are to each other. "Christ must needs have suffered, and risen again from the dead." If he had not died, he could not

have risen. If he had not died, he would not have conquered death, nor taught us that we should also conquer it. If he had not descended into the tomb, he could not have burst it open, nor showed us that its gates could not detain us captive. It is on this account, and in this connexion, that he is called "the prince of life;" or, to interpret the original more literally, "the leader on to life." He has gone with us down in to the vale of death, that he might go before us to life and immortality. He has taken his place with us in the grave, that he might prepare a place for us in the mansions of Heaven. He has pierced and rent asunder the veil of darkness which hung between two worlds, and led his followers on to life and light. Thus the resurrection itself may be called one end or object of the death of Christ, though in its immediate influences it is to be preferred before it. His death was necessary to his resurrection, but his resurrection confers on his death its chief importance. They are indissolubly united, however, as parts of the Gospel dispensation, and constitute together the firm ground of Christian faith and hope. * *

This event is to be regarded, also, as one to which Jesus himself most earnestly appealed, as a final test of his high pretensions. On a certain occasion the Jews said unto him, "What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spoke of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed

the Scripture, and the word which Jesus had said." This declaration had been understood, however, in its proper sense by many of his enemies; for we are told by Matthew, that the day after the crucifixion, "the chief Priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first." Now if this confident prediction of Jesus had not been fulfilled; if, after solemnly asserting that he should rise from the dead, he had not risen, but had remained in the tomb, what would have been the inference? Truly, either that he had deceived himself, or had attempted to deceive the world. The dilemma is inevitable; and in either case, though our admiration of his teachings might remain, our reliance upon himself could not have been what it now is.

As Jesus himself appealed to this event as a proof of his heavenly mission, so also did his disciples, the first preachers of his Gospel, proclaim it as the principal evidence of the great truths which they taught. "God," said the apostle Paul to the Athenians, "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Finally, the resurrection of Christ is the chief doctrine

of Christianity; the doctrine on which all the rest depend for their main support, and on which Christianity, as a system of facts, depends for its principal distinction. What is it which makes the Gospel promises so precious, but their expected fulfilment in another life? What makes its threatenings so awful, but that they point to a retribution hereafter? How would even the value of our Saviour's death be diminished, were it not that after death he rose again to life. This is the glorious truth on which we are to stand, as on the firmest ground of the believer's hope. Hear on this point the words of the apostle of the Gentiles; listen to the belief of Paul. "It is Christ that died," he says, — "yea, *rather*, that is risen again." "And if Christ be not risen, then is our preaching vain, and your faith is also vain." "Ye are yet in your sins." "Then they also which are fallen asleep in Christ are perished." It is impossible for language to be more explicit, or more forcible; and if they are in error who exalt the resurrection as the principal doctrine of salvation, then surely Paul was in error too. * *

The resurrection preached and testified unto by the apostles, is not a theory, not a belief to be supported only by abstract argument, but the resurrection of Jesus Christ their Lord, a fact, which precedes and gives assurance of the resurrection of the faithful, and which is inseparably connected with the whole scheme of a proper Christian faith. It was not for a resurrection depending on impression and inference, that they toiled and suffered and died; it was not such a faith which wrought in them that wonderful change which they experienced after the death of Jesus. They must have been familiar with such a resurrection before. They must have known

that it was held by the contemporary Pharisees. But if it had wrought no change in the Pharisees, it would have wrought no change in them. The resurrection which they preached, and for which they suffered, was a resurrection which they had *seen;* and therein was its might, and its worth, and its glory, making immortality visible. It was the resurrection of a descendant of David; and thereby connected with the ancient promises of God. It was the resurrection of a prophet and teacher; and thereby conferring supreme authority on his precepts, and stamping his commandments with a divine seal. It was the resurrection of a holy one and just; and thereby connected with all the love and sympathy which clings round a form of perfect purity, benevolence, dignity, especially if it be wronged and injured, and wronged and injured for our sakes. It was the resurrection of him who ascended to his Father, and sits on the right hand of God, and is the Head of the Church, and the appointed Judge of men; and thereby associated with the highest reverence and hope and fear, with unseen wonders, with conversation in heaven, with preparation for the judgment and the future world. Is not this a very different resurrection from a reasoned and argued resurrection; from a resurrection without a Lord of life, and Son of God, who rises from the dead and ascends into heaven? The resurrection which the apostles preached and taught, is the rssurrection of Jesus Christ; salvation to Jews and Gentiles, to the primitive believers, and to all believers till this world shall end.

Now, my friends, what do they do, who deny the resurrection of Christ, even though they may maintain, as the Pharisees formerly did, a resurrection of their own? In the first place they reject, and lose, and make of no

effect, all this power, and authority, and love, and reverence, which cleave inseparably to his death and resurrection. In the next place, with a wonderful, and as it seems to me, a melancholy hardihood, they undertake to deny, and sweep away, all that solemn and attested history of the resurrection of Jesus in the Gospels; all that mighty influence produced by it on the minds of the apostles, and all the point and power of their preaching, as recorded in the book of their Acts; and finally all the importance and meaning of their references to it, as they are written down in their Epistles. Gospels, Acts, and Epistles, all are denied in this one denial. Is it not necessary that the resurrection of Christ should be preached now, as in the former time? Are there none who reject it; none who doubt it; none who receive it with a weak acceptance, insensible to its power and its connexion with all Christian holiness? Certainly it must be preached; not to the exclusion of other topics; not too frequently, as if Christians were not Christians, and needed to be converted to what they already believe, but preached so that when denied it may be defended; so that when in danger of being forgotten, it may be kept in mind; so that when faintly spoken of as something not now important, it may be shown to be now and ever all-important; so that when other doctrines, perhaps of mortal manufacture, shall be thrust into its place as essential, it may be maintained in its place as the great essential. Here the apostles furnish our example in their epistles; writing to Christians as Christians, and therefore on a variety of Christian subjects, but always bearing in mind the resurrection of Christ, the gospel which they first had preached.

Susan C Boyd

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CHRIST OUR HEAD.

By REV. A. B. MUZZEY.

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CHRIST OUR HEAD.

When the Apostle Paul affirms that "the head of every man is Christ," his language implies an union between Christ and his followers, much more intimate and vital than has commonly been imagined. Among the members of the human body, the first rank must be assigned to the head. In that the chief functions of our animal nature originate. It is the seat of the senses; there are fixed those noble organs, the eye and the ear; thence all our sensations emanate, and to that they are confined with a single exception, and that but a partial one, since the other portions of the body only share with the head the exquisite capacity of feeling. It is the instrument of our intellectual faculties; there also is the human face, that distinctive endowment of man, which shows, as an epistle, read of all intelligences, our divine Original.

To say, then, that Jesus Christ is the head of every man, is to give him the supremacy over all our race, and that in a very peculiar sense. This position is distinctly assigned him by the New Testament.

Whether we take the opinions of his Apostles, as expressed in their abstract views of him, or go back to the

Gospels, and judge of him by their simple narratives, we see him everywhere placed immeasurably above comparison with any who have dwelt on earth. Language is exhausted, its most glowing epithets fail, where he is the theme.

The Christian world have united in one mighty response to this strain. All denominations and all sects of the Church universal, differ as they may in the sense they attach to their creeds, agree in the expression, that no being has ever lived among men so great as Jesus Christ. From every land and from every age, let them differ as they might in regard to doctrine or duty, to ritual or ceremonies, to Scripture, inspiration, tradition, creeds, councils, or Ecclesiastical usages, in one sentiment their voices all harmonize, that "the head of every man is Christ."

But have these world-embracing eulogiums, after all, done justice to this exalted being? All have been emulous of the highest commendations, and have been jealous of one another in this respect. They have intended to glorify Jesus, but have they succeeded in this attempt? Judging either from their views, as expressed in formularies of belief, or from their deportment as professed members of that body whose head is Christ, does it appear that the Church in general has formed a true conception of the rank, the offices, the character of him whom they have thus extolled? Have they comprehended their own relationship to him?

It would seem, if we shut out all human opinions and look to the Scriptures alone for an answer to these questions, that the disciples in all ages, not excepting this, the last, and as we think the most advanced age of the

world, have made a wrong estimate of Christ. The sentence sounds harshly, but if it be just, it must be pronounced, that all Christendom — certainly with an exception the vast majority of them would scarcely admit — have, in effect, placed Jesus Christ too low. They have spoken and written, and thought and felt, not by design, but in reality, unworthily of him. They have degraded him from the position which the New Testament assigns him.

The aim has been to exalt Christ by giving him a particular outward rank. But can any attempt of this kind do anything in truth to elevate him? Is he, like one of us, to be esteemed more highly for being raised to a throne, or clothed with external honors? No being is in reality made any greater by a mere change of situation. A man may receive the highest office in the gift of his fellow-men, and be borne on the breeze of popular favor, but he is still a man; and if neither by nature, nor by education, nor by personal culture, he is any wiser, more intelligent, or more virtuous than the mass of men around him, then his office and popularity do nothing whatever to exalt him. He is, indeed, when compared with his position, a degraded man.

Let us apply this principle to the views commonly entertained of Christ. The endeavor has been to exalt him by placing him among three beings, God the Father, God the Son, and God the Holy Spirit, he being the second of these, and they all pronounced "one God, the same in substance, equal in power and glory."

But Christ is not surely elevated by making him "the same in substance" with God. We can do nothing to exalt any being by applying to him terms we ourselves cannot even understand. Who will tell us the meaning of

this word "substance," as here used? It evidently has no reference to any moral qualities, nor to anything else which is an intelligible foundation for homage. Its very obscurity, indeed, is sufficient to show that the being to whom it is applied cannot be honored by the epithet. It is a metaphysical term, invented in a dark age, and it serves only to darken and degrade our conceptions of that Christ who is revealed to us, that is, brought to light by God.

Do we exalt our Saviour by making him "equal with God in power." We ascribe to the Divine Being omnipotence, it is true; yet no one regards this as his highest perfection, that which most truly exalts him. We reverence and bow down before the power of the Most High; but it is not until we contemplate his wisdom, that we admire his character. Nor is this the summit of his elevation. It is not until we regard him as a Good Being, as overflowing with love, mercy and tenderness, in one word, as our Father, that he rises in our esteem to his greatest exaltation. It is the wise and beneficent use of power which alone entitles it to honor. To prove Jesus, therefore, equal in power with God, does comparatively little to exalt him. Were his power exerted for evil, did he act only in caprice or passion, were he an omnipotent tyrant, to say that he had all power would but degrade him. A weak being doing good, is more to be honored than a mighty one doing evil.

Christ is not exalted either by our saying he is "equal with God in glory." Few words have been so sadly misapplied by theologians as this; they speak of the glory of God, as if it were some selfish principle or purpose of his, to which everything should be sacrificed. The new con-

vert has been told that he must be willing to be damned for the glory of God. But is God a being to be glorified by the utter and everlasting torment of his own child, especially if that child be, as in the case here supposed, in a state of bitter penitence and of entire submission to God's will. Either the language means nothing at all, or it implies a monstrous imputation against the divine character. Let it no more be said that God is our Father, if such can be his glory.

There is but one thing which can enhance the true glory of God, and that is the good of his creatures, especially the virtue and the happiness, present and eternal, of his rational offspring. So far as Jesus coöperates with the Father in accomplishing these high objects, he is equal in glory with Him. But a personal glory, one beginning, centering and terminating in his own selfish aggrandizement, and such seems to us that usually ascribed to the Deity, cannot exalt him. The true glory of God and of Christ consists in a disregard of themselves, and a sole desire, and aim, and effort for the good of other beings. Jesus is honored by representing this as his glory; but he is degraded by that false estimate of him, which brings him down to the seeking of an exclusively personal glory.

That Christ is placed too low by most of his followers is evident from the fact, that they do not yet esteem his peculiar excellence as the greatest of all excellence. In our ordinary estimates of men, we postpone moral and spiritual elevation to other considerations. We select men of intellectual distinction for situations of honor and trust; their moral qualifications are made a subordinate concern. Instead of demanding, as we ought, first of all

things, moral purity, and then as great intellectual power as can be found joined with it, we require, first, mental distinction, and if we happen to have virtue also, it is well; but if not, we have secured our main object, and the people are content.

Christ is not made our head in society. "Why," asked one of me a few days since, "if this man is so good as you maintain, is he not more noticed in society?" "Because" I answered, "it is not moral excellence which excites the admiration of our community." We are not yet so Christianized as to place character where Christ has placed it. A thoroughly good man is a rare spectacle; and were the world elevated enough, its highest honors would be bestowed far otherwise than they now are. The mitre would no longer shield a bad man. The vicious monarch, instead of having his vices palliated and almost sanctified, because nature made him heir to a crown, would be reprobated by one universal voice, as a dishonor to his station.

The false standards of society may be attributed, in a degree at least, to the false doctrines of theology. Jesus Christ teaches, and his own character confirms the truth of his instructions, that nothing else may be compared with spiritual and moral greatness. God set him up, like the ladder of Jacob, to connect earth with heaven. He took on him the seed of Abraham, our common nature, and planted himself in our common world, that henceforth no man might call that unclean which God had cleansed. He made daily goodness in this our daily life the highest possible excellence. The Jew thought Christ must ascend a throne *to be* Christ; and so it hath been down to this hour. The world cannot see its Saviour in

that man whom God ordained to walk among his brethren, and by a sinless life to sanctify our humanity. A crown, a station, a rank, an age, something outward, these and not an unapproached piety and a stainless virtue, an union of the human and the divine lives in himself, are what they demand in their Saviour. It is not enough that in him God dwelt, and through him beamed on our race; he must be God himself; his person must be thus or thus; his character will not suffice. This outward Christ is a mournful degradation of that Godlike being, the Christ of the Gospel.

The popular theology tells us that Jesus Christ is "both God and man;" that he has accordingly "two distinct natures." In one aspect this representation is correct. It is true that two natures, a human and a divine, met in our Saviour. But it is not true that they constituted one being. Christ, the man, was not united with a Christ who is God, but with God, a separate, independent being, one who, unlike himself, is eternal, omniscient and almighty. He was in God, and God was in him. The Apostle Paul incites the Christian to become a partaker of the divine nature. Christ, in this sense, did partake the divine nature. God was manifested in him; he was gifted with his Spirit without measure; it is his connection with God that makes him our Saviour; destroy that, and we have no Saviour left. So is it that two natures met in Christ.

If you contend for any other elevation of Jesus except this, if you say he was united with God physically or metaphysically, you claim for him more than he claims for himself. The Father possesses all power in and of himself; but the Son says expressly, "I can of mine

own self do nothing. All power is *given* me from above." God is omniscient; Christ affirms himself not so. "Of that day and that hour knoweth no man, not the angels, neither the Son, but the Father." God is omnipresent; but Christ never appeared, when on earth, but in one place at a time. He dwelt, the whole of him, so far as we know, in the flesh; and the body is never omnipresent. Neither was Christ metaphysically one with God. His mind, heart, and will were his own. "I came," said he, "not to do mine own will, but the will of the Father." His character, intellectual, moral, and spiritual, was his own; so that in essence, or "substance," he was an individual, as distinct from every other being as the Father himself.

Still it was true that, in a most important sense, Christ and the Father were one. There was a spiritual unity, a oneness of will, heart, love, and life, by which they were joined as no other beings ever have been. The voice of God was uttered through Christ; he was not, like us, an adopted child, but he was the miraculously born Son of God; he was the only begotten, the well-beloved, and rightfully the moral favorite of the Father. He was the only child of the mighty family, that always obeyed our Divine Parent. He trod the high path of duty alone; up craggy steeps, and on to unapproached heights; he dwelt always in the mount of God. Yes, for here, in the market-place, and amid the conflicts of humanity, no less than there, in his midnight devotions, his serene eye gazed always on the Father. All that he said or did, nay, greater and better than these, whatsoever in the hallowed recesses of his inner and unexpressed being, he was, the same bound and blended him in an indissoluble fellowship with the Immaculate One.

From the Christ on this lofty eminence, we look down on him whom the world worship, and how inferior does he appear. They strive to honor him by doctrines touching his essence and his person. They bestow on him an outward rank, one depending on times and places. They think to exalt him by high-sounding names, by a worship of words. How do they degrade him. The meek Jesus places all his merits to the credit of the Father; he never demands any honor whatsoever on his own account. The claim he puts in always runs thus: "He that honoreth not the Son, honoreth not the Father who hath sent him." It is the Sender, whose glory he seeks; never is it his own glory, apart from the Father.

If Christ be the head of every man, in the manner and sense which I have described, we may see how he is the head of Christianity. In the moral world, he is the creator of all things; but made so by the Father. As the Apostle affirms, "The head of Christ is God." This gives us the true basis of the authority of our religion. Bishop Watson, an English Trinitarian, has well said, that, "The Gospel of Christ, whatsoever you may determine concerning the person of Christ, is certainly sealed with the finger of God. His authority as a Teacher is the same, whether you suppose him to have been the Eternal God, or a being inferior to Him, but commissioned by Him." That is, the truth of Christianity does not depend upon the rank of Christ; it is not bound up with the personal claims of the messenger who brought it to man. The Father, that Being who sent the messenger, is our confidence, our warrant for the truths he delivered. They who stop to settle the precise rank of him who was sent, before they accept and

obey the message, discredit its Author. They divert our thoughts and affections from the Father; they come short of that homage, which the Son always turns away from himself, and directs to a still higher object. Disobeying thus the injunction of Christ, instead of exalting, they do in effect, although of course unintentionally, degrade him.

Would we truly honor our Saviour, we must do it, not most by our lips, not so much by our words, as by our lives. We must coöperate with him in the great work he came on earth to perform. Christ is our head; the members must be like the head; there must be a strict unity between the members and the head, or the body will be dishonored. What then was Christ? He was a sinless being; and we, if we would honor him, must be redeemed by him from sin. By cultivating holy tempers, by leading heavenly lives, by resisting evil, by drinking calmly the cup of his sorrows, we shall become members of his body. Then are we made joint-heirs with him of a divine patrimony; we have then his promise for ourselves, that we shall have that glory which the Father hath given him.

We would honor Christ; to this end, we must become one with him, as he was one with the Father.

Christ is our head, when we are one in purpose with him. Our will must be right, the force of self broken, and the pleasure of God our pleasure. There is a symmetry throughout the spiritual frame only, when, like Jesus, we form such resolutions as, if carried into execution, will deliver us from all evil. We are now servants to wrong: passion subjugates our spirits; envy, alienation, and strife, it may be, have built up a wall between

us and God. Christ would overthrow it; there is a great moral change he would accomplish in us, to make us one with him. He would establish a divine harmony in our souls; he would mould us into the spriritual form of the Father. Let his work be done in us, and we shall then honor him in the way he most desires it. The voice of our head is: Resolve ye, with penitence and supplication, resolve ye, that henceforth the will of God shall be your law and your guide.

To exalt Christ, is to be one in heart like him, with that God who is Love. It is to love all mankind, to let the great stream which flows down from the head-spring above pass through us. If we shut our gates, and drive back the waters of love, if we indulge enmity or coldness toward any being on earth, we are false to the great Teacher of universal kindness, we exclude one whom Christ receives, for whom he toiled, and bled on the cross. Thus do we dishonor and degrade that very being we would exalt.

He who would honor the Saviour, must live a life in consonance with our spiritual head. Nothing less than the entire Christian character, a character pervaded by pure principles, glowing with broad and elevated affections, and expressing itself in incorruptible habits, will make us members of his body. Christ and his church too often present the unsightly spectacle of a head beautiful to the eye, joined to a body dwarfed, feeble, and ghastly. Every member ought to correspond with the head; there should be no schism whatever in the body. The frame should be expanded and erect, the limbs all developed, muscular and strong; and within, the nerves, veins, arteries, all the hidden organs, with their manifold

functions, should be in unison with the head. He who does the least thing to promote this divine harmony, does something to honor Jesus Christ.

When will the world learn to pay a true homage to its Saviour? When will they forsake this idolatry of creeds, this service of a dead Christ, and come to the altar of the living one. Vainly do we essay to exalt that noble being by empty words, by placing him on a throne visible and glittering to the eye. Christ rejects such adoration. To look thus at him is to go forth and gaze on the cold canopy of heaven in the night-season, and to imagine its twinkling stars, or its chill moon, the best objects it ever can present. Let us go out in the bright day-time. Christ is the sun of the moral heavens; he is the greater light, made to rule the day of human life. The light he radiates, is that of a spotless character; he is the brightness of the Father's glory. We must open to him our inmost being, and receive from him those divine beams; this is the honor due to the Son. What he demands, is, that we believe in a Christ which shall have power to lead us to repentance, to redeem us from iniquity, to render us devout in the closet, and exemplary in the world. Every sincere prayer to the Father, every pious aspiration, every sanctified purpose, every pure motive and enlarged affection, all triumphs over self, sense, and the present, each Christ-like deed we perform, all these exalt the Saviour; they are the great tribute he claims; with them the Father is well pleased; through them we assure to ourselves a life present and everlasting; Christ is thus our acknowledged head on earth, and we shall be joined to his spiritual body in Heaven.

1st Series. No. 213.

GROUNDS FOR REJECTING

THE TEXT OF THE

THREE HEAVENLY WITNESSES;

I. JOHN, V. 7.

WITH

CONCESSIONS OF TRINITARIANS

UPON THE SAME.

By REV. FREDERICK A. FARLEY.

PRINTED FOR THE

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Received Version.	*Griesbach's Reading.*
"7. For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost: and these three are one.	"7. For there are three that bear
"8. And there are three that bear witness in earth: the Spirit, and the water, and the blood: and these three agree in one."	"8. record: the Spirit, and the water, and the blood: and these three agree in one."

NOTE.

It may be asked, why at this day publish a Tract upon this subject? Who now believes in the genuineness of this verse? It may be answered, many do in all parts of the country. It is not only accepted as genuine, but preached from, and commented on, in the pulpit as of divine authority, in proof of the dogma of the Trinity; and this by Doctors of Divinity, and men of no little influence in their respective denominations in the ministry.

I acknowledge great indebtedness to that valuable and remarkable work, "Wilson's Concessions of Trinitarians;" and add my earnest desire that it might be widely circulated in our country. Mr. Wilson has laid our denomination under great obligations. I have endeavored, as far as possible, to verify his citations, where I have used them, and have found them, without exception, accurate.

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31, Devonshire Street.

GROUNDS FOR REJECTING

I. JOHN, V. 7.

The object of this tract is to place before the reader the concessions which learned Trinitarian theologians have made upon the question of the genuineness of this disputed text. Men, second to none in point of thoroughness of investigation, critical ability, and general theological attainment, decided Trinitarians though they be, reject this text, as will be seen, on the express and declared ground, that it is an interpolation. So far, it may at the outset be said, it has long ceased to be, if it even ever was, a merely sectarian question. It is not because Unitarians feel that this passage presents any argument more or less strong for the truth of a dogma which they reject, that they desire to be rid of it, but because the interests of truth, and the interests of our common Christianity alike demand, that nothing be retained in the sacred text which does not belong there. Let this verse be proved to belong there, and it is as much the *interest* of the Unitarian as it is of the Trinitarian, be its meaning what it may, that it remain where it is. If it does not belong there, it is the interest of the latter quite as much as of the former, that it be set aside or stricken

out. It is the interest of all, who would know the whole counsel of God, which He has seen fit to reveal, to possess the entire genuine text of Scripture, — no more, no less.

It may be well here to state a few facts connected with the literary history of this inestimable volume, which we call the Holy Bible, or *Book;* facts which should be kept in mind in entering on any inquiry into the integrity of its text. This volume does not come to us in the form in which its contents were originally written. In the first place, the Old Testament was written in Hebrew, the New Testament in Greek. In the next place, neither is a single book, no, nor even two books; but each is a collection of several books written by different authors, in different places, at different times, for different purposes, and without any concert. In the third place, these several books were published or circulated publicly, in a separate form. And in the fourth place, they were not at first published in print, but in manuscript, the art of printing not having then been discovered.* This one

* The present canonical books of the Old Testament were first collected by Ezra, after the return of the Jews from the Babylonish captivity, about 450 years before Christ, and perfected about 100 years after Ezra, by Simon the Just. The first recognition of the books of the New Testament as one collection, of which we have any knowledge, is in Eusebius of Cesarea, the ecclesiastical historian, in the beginning of the fourth century of the Christian era; and his catalogue contains all which we now receive, classified, however, by him into two divisions, those which are *undisputed*, and those which are *disputed*. The first complete edition of the entire Bible was printed by Guttemberg, at Mentz, in Latin, in the year 1450. The second was that, the printing of which was begun in 1502, and finished in 1514, at Alcala, in Spain, the ancient Complutum, hence called the Complutum, or Complutensian edition. This was a magnificent work, performed under the inspection, and at the sole expense of one man, the Cardinal Ximenes, then Archbishop of Toledo, and prime minister of Spain. It was not given to

fact, that they were first published in manuscript, and that in this way all the copies and versions previous to the discovery of the art of printing, were for fourteen centuries made,—joined to the unquestionable ignorance, and probable carelessness, and at least possible dishonesty, of some of the transcribers and translators during that long period of time, makes it not strange that some errors should have crept into the sacred text; makes it passing strange that there are no more, — so strange, indeed, that many good men have felt that there must have been the special Providence of God, in the preservation of its purity. In the case of an English Bible, then, there are certainly some errors, though I gladly subscribe to the opinion of an eminent critic, that "its general fidelity,

the world until 1522. It was a Polyglott Bible, or one containing the text in many languages. It comprised the original Hebrew text of the Old Testament, and the Septuagint or Greek Translation of it; the Latin and the Chaldee paraphrases of Onkelos; the New Testament in the original Greek; and the Latin Vulgate, as still used in the Roman Catholic Church. The impression was limited to 600 copies, three copies being printed on vellum. In 1817, one of these last, which had found its way into France, was purchased by an English gentleman for 16,000 francs. The work made 6 vols. folio, and cost the munificent Cardinal 50,000 ducats. The first English translation of the Bible known to be extant, was made by an unknown hand about the year 1290. Wickliffe's translation, which next followed in the year 1380, was so offensive, from the mere fact of being an attempt to render into "profane English" the word of God, that we find the House of Lords, in the reign of Richard II., engaged in solemn debate upon an act for its suppression, which, however, did not pass. Still, at a later period, at an Archiepiscopal convocation held at Oxford in 1408, a decree was made against reading the Scriptures in English. Some who persisted were even punished with death. The first *printed* English Bible was Tindal's, a middle sized 8vo. volume, and printed either at Antwerp or Hamburg, in the year 1526. That which is now in use, called the Textus Receptus, the Received English Version, or King James's Bible, was published in the eighth year of the reign of James I., A. D. 1611

perspicuity, and excellence, have deservedly given it a high and distinguished place in the judgment of the Christian world, wherever the English language is known or read."

Now, the insertion of the verse 1 John, v. 7, is *one*, and a very important one, of the *few* errors which have crept into our English version. And the grounds on which I venture thus to distinguish it, nay, more, to pronounce it a gross and totally unauthorized interpolation, are briefly these.

1. It is not found in any Greek manuscript of this epistle, which is of any authority, previous to the 15th century. The whole number of Greek manuscripts which are extant, is one hundred and fifty-one. This text is found only in *three* out of the whole number. I quote a Trinitarian authority (Horne, Introd. iv. p. 436) to the point, that "two of three are of *no* authority;" — "one," he says, "is of no use whatever in sacred criticism," — "the other, obviously a forgery." The third, is the only *genuine* manuscript which contains the text; but even to this, no writer on either side, pretends to assign an earlier date than the thirteenth century, and "the close of the fifteenth, is the most probable." Of course it is quite modern. To this I shall have occasion to refer again.*

2. It is not found in the ancient Latin Vulgate, nor in any Latin version, older than the ninth century. The celebrated Latin father, St. Augustin, or Austin, as he is variously called, wrote ten treatises on this first epistle of St. John. We find every verse of the four first chapters, and the beginning of the fifth, quoted in differ-

* Infra, page 9.

ent places in these treatises; but never the disputed verse. Nay, what is even more striking, — in his controversy with Maximin the Arian, he was led to write a gloss or comment on the eighth verse, and gives it professedly as such; and his reasoning shows that he knew nothing of the seventh verse, as it is incredible that he should not have quoted it if he had, as being most to his purpose. This was about the close of the sixth century.

3. It is not in the manuscripts of the ancient Syriac version, executed at the beginning of the second, if not within the first century.

4. It is not in the manuscripts of the Ethiopic version, made nearly as early. These two, the ancient Syriac, and Ethiopic, were those "which the oriental Ethiopic nations received from the beginning;" * * * and the authors of these, and of the ancient Latin or Vulgate, being the "three most ancient, most famous, and most received versions," by omitting it, are concurrent witnesses, that they found it wanting in the original Greek manuscripts of their own times.

5. It is not in the other ancient versions, viz., the Egyptian Arabic, and all the known Arabic versions; the Armenian, used by all the Armenian nations ever since the fourth century; the Illyrican, used in Russia, Muscovy, and all the Sclavonian nations; and an ancient French version, made more than one thousand years ago. Indeed, none ever called ancient, but the later Vulgate, has it.

6. Very many copious writings of the fourth century are extant, written when the controversy upon the Trinity was at its height; and yet this verse is not to be found, either quoted or alluded to, in any of the disputes, epistles, or orations, which they comprise. The eighth

verse, and even the sixth and eighth verses are repeatedly quoted in succession, but never the seventh. Now it is beyond belief, that it should not have been quoted in this controversy, if it had been known. It has been greedily enough seized on in modern days.

7. It was not *printed* in the earlier printed Greek Testaments, except in the famous Complutensian, at Alcala, in Spain, in 1514. The first and second editions of Erasmus at Basle, in the years 1516, and 1519; the Aldine edition at Venice, 1518; that of Gerbelius, 1521; that of Cephalius, at Strasburg, 1524; the Badian edition, 1526; and that of Colinæus, at Paris, 1534, — all omit it. It is worthy of remark, that Erasmus, having omitted it in his first and second editions, was assailed from all quarters; and in the warmth of discussion, or else through fear of his enemies, he declared that if a single Greek manuscript could be produced which contained it, he would insert it in his third edition. His immediate antagonist could not produce one; but subsequently, after search everywhere, one was found at Dublin, Ireland; and Erasmus, without seeing, and "suspecting all the while," as he himself confesses, "that it was a translation from the Latin," inserted the verse, "to avoid calumny," to use his own words, in his subsequent editions, of 1522, and after. This is the manuscript concerning the modernness of which I have already quoted the opinion of Horne;* and of which Charles Butler, the distinguished Roman Catholic layman, admits, that "it is neither of sufficient antiquity nor of sufficient integrity, to be entitled to a voice in a question of sacred criticism." While Horne adds, "the testi-

* Vid. above, page 6.

mony of a single witness, and that of so exceptionable an internal character, can be of no value in opposition to all other evidence."

8. It was not printed in the more modern versions or translations. The Greek Reformer, Luther, translated the entire Bible into German, and in all the editions which he published, uniformly omitted this text. "Being persuaded," says Michaelis, "that the well-known passage in the first epistle of St. John (ch. v. 7), was not authentic, Luther refused it a place in his translation of the Bible; and in the preface to his last edition" (that of 1546, which was in the press, while he was living, but not quite finished till after his death, Ch. Butler, I. 374), "protested solemnly against it; requesting those who were of a different opinion, to leave his writings uncorrupted, and rather to make a new translation, than obtrude on the old what he denied to be genuine. But, guided by mistaken zeal in support of orthodox opinions, the divines of Germany, long after the death of Luther, inserted this spurious passage, and yet retained the name of "Luther's Version" on the title."* It was not inserted in the Latin Tugurine editions of Cholinus, 1543 and 1544.

9. Zuinglius, another of the Reformers, rejected it. Calvin retained it, but speaks very doubtfully of it. Castalio, in his Latin versions at Basil, in 1551 and 1563, printed it in the text, but between brackets, to mark his suspicions.

10. In the earliest English version of the New Testament, that of William Tyndale, in 1526; in the earliest of the whole Bible, that of Coverdale, in 1535, and thence

* Marsh's Michaelis, I. 327.

all which followed, Matthew's, in 1537, 1549, and 1551; Cranmer's, in 1539 and 1541; Taverner's, in 1540 and 1541; Tonstal and Heath's, in 1541; Grafton's, in 1553; that of Rouen, in 1556; and Harrison's, in 1562; in all of them the disputed verse is retained, but with marks of doubt invariably, either being printed within brackets, or in dimmutive type, or both. In two other old English versions of the New Testament, one by Gualtier in 1550, the other by Hill in 1552, the case is the same. During this period one Bible only, that printed by Gough in 1536, and one New Testament, that of 1552, insert the verse without any mark of suspicion. In Queen Elizabeth's Bible, 1566, it was printed in the way to indicate doubt; but subsequently, most often as we now generally find it in our ordinary copies.

11. Now, let us look at the opinions of some of the ablest Trinitarian theologians.

Bishop Lowth says: "We have some wranglers in theology, sworn to follow their master, who are prepared to defend anything, however absurd, should there be occasion. But I believe there is no one among us, in the least degree conversant with sacred criticism, and having the use of his understanding, who would be willing to contend for the genuineness of the verse 1 John, v. 7."

The Bishop of Lincoln says: "After an attentive consideration of the controversy, relative to this passage, I am convinced that it is spurious."

Dr. Monk, Bishop of Gloucester, tells us in his Life of Dr. Bentley, that Bentley applied himself, for four months, as an editor of the New Testament, "to examine all the evidence on both sides, * * * and concluded with a decided rejection of the verse." The Bishop adds: "Dr. Vincent, the learned Dean of Westminster,

had once the original of this piece (Bentley's essay) in his possession, lent to him by a relative of Bentley. A letter of his now lies before me, containing the account of the contents * * * and adding, that to him 'it was conviction.'"

Dr. Jortin says: "This text of the three heavenly witnesses keeps its place in our Bibles, in bold defiance to the fullest and clearest evidence against it."

Michaelis says: "One should suppose, that no critic, especially if a Protestant, would hesitate a moment to condemn, as spurious, a passage which is contained in no ancient Greek manuscript; is quoted by no Greek Father; was unknown to the Alogi (a sect of heretics) in the second century; is wanting in both Syriac versions, in the Coptic, Armenian, Ethiopic, and Sclavonian versions; is contained only in the Latin, and is wanting in many manuscripts even of this version; was quoted by none of the Latin Fathers of the four first centuries, and to some of them, who lived so late as the sixth century, was either wholly unknown, or was not received by them as genuine."

Dr. Wardlaw, of Edinburgh, in his discourse on the Trinity, adducing Scripture proofs of the doctrine, says: "Certainly this text would have been entitled to hold the first place, had its genuineness been undisputed, or disputed as that of many texts has been, on slender grounds. I freely acknowledge, however, that the evidence of the spuriousness of this celebrated passage, if it were even much less conclusive than, in my mind, it appears to be, would be quite sufficient to prevent me from resting upon it any part of the weight of this argument."

The Eclectic Review, the organ of the Trinitarian dissenters of Great Britain, reviewing the improved

version, as it was called, of the New Testament, published by Unitarians of that country, and Griesbach's Greek Testament, decidedly approves their omission of the text, and adds, — "It is found in no Greek manuscript, ancient or recent, except one; in no ancient version, being *interpolated* in the later transcripts of the Vulgate (or Latin); not one of the Greek Fathers recognizes it, though many of them collect every species and shadow of argument, down to the most allegorical and shockingly ridiculous, in favor of the doctrine of the Trinity, though they often cite the words immediately contiguous, both before and after; and though, with immense labor and art, they extract from the next words the very sense which this passage has, in following times, been adduced to furnish. Of the Latin Fathers, *not one* has quoted it till Eusebius, of Lyons, in the middle of the fifth century; and in his works there is much reason to believe that it has been interpolated. Under these circumstances, we are unspeakably ashamed, that any modern divines should have fought, *pedibus et unguibus*, for the retention of a passage so indisputably spurious. We could adduce half a dozen, or half a score, passages of equal length, supported by better authority than this, but which are rejected in every printed edition and translation."*

Mill retains it in his edition of the Greek Testament, but "has so defended it," says Dr. Wall, "that he, who thought it genuine before, will now conclude it to have been interpolated by some Latin scribe first." Dr. Wall had just remarked, that "this verse is in no Greek manuscript, nor was in the Bibles of ancient Christians, nor

* Eclectic Review, March, 1809.

ever made use of by them in their disputes with the Arians." * Wetstein and Griesbach reject it. The latter "declares, in the most decided manner, that the strongest testimonies and arguments are against this verse; and that, if it is admitted upon the slight grounds which have been alleged in defence of it, the whole text of the New Testament would plainly be uncertain and doubtful." And then Mr. Hill adds: "I must accede to such authorities." † But Mr. Hill does not quote the strongest language of this great critic, Griesbach; for he says — "If it were worth while, I would undertake to defend *six hundred of the most futile and universally rejected* readings, by testimonies equally numerous and valid, nay, in general, more numerous and valid, than those which the advocates of this passage adduce; nor would the defenders of a genuine text have so many and weighty arguments to oppose to such an absurd attempt, as have been produced against the defenders of this verse. I wish those would seriously consider this, who may in future undertake to defend this text."

Dr. J. Pye Smith says: "That some learned writers have of late professed themselves satisfied of the authenticity of this passage, while they advance nothing but surmises and conjectures, and mistakes almost incredible in the statement of facts, to counterbalance the weight of evidence on the other side, excites my astonishment and concern. * * * The attempt to set aside the decision of impartial and honest criticism, is painfully discreditable." Then, having praised Dr. Scholz for omitting it in his translation in 1830, and adverted to the

* Comment. and Essays, p. 145.

† Lect. on Divinity, Vol. I. p. 444.

external evidence against its genuineness, he adds: "Internal evidence, from the want of connection, speaks against it; as there is no occasion furnished for introducing the heavenly witnesses." *

Mr. Oxlee, Rector of Scawton, says: "In the beginning of the nineteenth century, the Armenians have happily rescued the printed text of their Scriptures from this audacious and manifest corruption of the language of St. John; and I have little doubt, that, could the authorized English version be again duly revised, the falsified text of which we complain would experience the same effect. In the interim, it is the duty of the clergy of the Church of England not to be more culpably negligent than others in vindicating the purity of the Holy Scriptures, and, if they cannot immediately remove from their version the spurious passage, at least not to be afraid to give publicity to the fraud." †

The great Methodist commentator, Adam Clarke, after an elaborate sketch of the evidence, concludes thus: "In short, it stands on no authority sufficient to authenticate any part of a revelation, professing to have come from God."

The London Quarterly Review, always considered the champion of the English established church, reviewing Dr. Burgess', Bishop of St. David's, vindication of the text (vol. xxvi. p. 324, &c.), remarks, that the last regular controversy (between Prof. Porson and Archdeacon Travis) had proved in a very high degree unfavorable to the opinion of the genuineness of the passage. The great majority of learned men, whatever were their sen-

* Script. Test. Vol. III. pp. 127 – 8.

† Memoir of the Controversy, &c. pp. 165 – 6.

timents respecting the important doctrine of the Trinity, agreed in pronouncing it to be spurious." Then, after a very candid and thorough examination of the Bishop's authorities, the Review proceeds: "The learned prelate presents to his readers the result of his inquiries into the merits of this long-disputed question, in the following words: "Upon the whole view of the important and interesting subject of these pages, the evidences, internal and external, direct and indirect, of the controverted verse, are so many, and so various, and so powerful, as to leave in my mind no room to doubt, that we have, in the testimony of the three heavenly witnesses, the authentic words of St. John." The Bishop, then, on his own avowal, has been able to dismiss every doubt respecting the genuineness of a verse, which is found only in a single Greek manuscript, and that of recent date, which is not quoted by a single Greek Father, nor in express terms by any Latin Father, before the sixth century, which is wanting in the more ancient manuscripts of the Vulgate, or Latin; and even in those in which it is found, appears in such a variety of shapes, as clearly to show, that those transcribers, who thought proper to insert the verse, had no certain reading before them. We have the most sincere respect for the Bishop of St. David's, but we cannot peruse the declaration without astonishment. * * * * Should we be required to express a general opinion of the tract under review, we should be obliged to confess, that the arguments of the learned author are, to our minds, not at all more convincing than those which had been previously employed in the same cause. If the evidence against the text preponderated before the tract was written, we are quite sure that the scale has not been turned in its favor."

It seems, nevertheless, that the Bishop made repeated attempts to substantiate the genuineness of this text; till at length he drew out the British Critic, a theological quarterly, then published also in London, and for many years the organ of the High Church Party in the established church. In the year 1830, it reviewed, in a spirit of sober criticism, the whole controversy. Speaking of the labors of Bishop Burgess, the reviewer says: "The causes of this bad success are not to be looked for in the want of zeal or talents in the advocate, but in the utter hopelessness of the cause which he attempted to maintain. * * * * Believing that the verse is unquestionably spurious, and, consequently, that its authenticity cannot be maintained, *except by the admission of principles which would tend inevitably to destroy our confidence in the authenticity of every other passage in the New Testament*, we have witnessed with uneasiness the attempt of the learned prelate to establish its claim to an inspired origin, and have wondered at the arguments, by which he thinks its claim is proved."

Let me add, that the text is regarded as *doubtful* by Bishops Burnet and Sumner, Drs. Doddridge and Scott, and Mr. Holden; and by Prof. Stuart, of our own country, who, in his 1st. Excursus, appended to his commentary on the Epistle to the Hebrews, speaks of it as "a text which if not proved to be spurious, is at least thrown into a state so doubtful, that no considerate inquirer would at present think of appealing to it as authority." (Ed. of 1833.) This is perfectly consistent with what the Professor had done, for on a previous occasion in citing texts to prove the Trinity, he does not even allude to this; he had said, that he should "select of those texts, the language of which appears to be genuine, and

above the condemnation of textural criticism." It is pronounced spurious and therefore rejected, in addition to those whom I have quoted, by Tremellius and Junius, Grotius, Semler, Wall, Wynne, Boothroyd, Hewlett, Vater, Rosenmüller, Lücke, and his translator Repp; by Bugenhagen, Naogeorge, Bullinger, Le Clerc, Father Simon, and Jaspis; by Bishops Middleton and Bloomfield, by Prof. Porson, S. T. Coleridge, Dr. Burton, Mr. Orme, Mr. Conybeare, Dr. Byrth, Dr. Planck, and his translator, Prof. S. H. Turner of the General Theological Seminary of the Protestant Episcopal Church of the U. S., and by Prof. Turton, the Regius Professor of Divinity at Cambridge University, England. Bishop Middleton says,—if any one will study the controversy, "the probable result will be, that he will close the examination with a firm belief that the passage is spurious." * * He adds, "in the rejection of it, learned and good men are now for the most part agreed." Other names of equal authority might be easily added; but these must suffice.

I have thus stated the grounds upon which I feel authorized to reject the verse 1 John, v. 7, from the text of the Holy Scriptures. Here is the testimony, not of Unitarians, but of Trinitarians; not of those who agree with us in denying the doctrine of the Trinity, but of those who cling to, and defend it; of men, of writers, whose orthodoxy, in the popular sense of the word, is unquestionable. I have neither named nor quoted a single Unitarian, — neither Sir Isaac Newton, John Locke, Dr. Lardner, nor John Milton; neither Price, nor Priestley, nor Gilbert Wakefield, nor a host of others of our own body, both at home and abroad, living and dead, names second to none in point of learning or genius. I have not done this, because it would at once be said, "they

are Unitarians, and therefore their testimony is suspicious." The testimony which I have adduced, is beyond all suspicion; it is Trinitarian testimony altogether, and wholly.

Such, then, are the results of learned and thorough research, by some of the ablest theologians and scholars of the "Orthodox" faith, upon this important subject. They furnish us also with some striking cautions regarding it. The London Quarterly Reviewers, in bringing to a close their examination of the vindication of the text of Bishop Burgess, "offer a few words of advice to the consideration of future advocates of 1 John, v. 7," which are so pertinent, and withal, come from so unsuspicious a source, that I prefer quoting them, rather than using words of my own. "We entreat them," say they, "to bear in mind, that whatever censures may be justly due to those, who would reject any text which really forms a portion of the sacred volume, may with equal propriety be directed against those who would introduce a text, which is not proved really to belong to it.

"We entreat them to ascertain what advantages are likely to be gained to the cause of religious truth, by vehement contention in defence of arguments, which have been already found unable to defend themselves; to reflect, whether it may not afford matter of triumph to the Socinian, when he finds hard names, and reproachful language applied to all, who, compelled by the evidence before them, doubt the genuineness of a single text, which is supposed to favor a leading doctrine of the Christian faith.

"We entreat them to be careful, that, in their anxiety to maintain the genuineness of the verse, they have not recourse to arguments, the direct tendency of which

is to involve the whole sacred text in doubt and uncertainty."

And yet, after all that has been written and said upon this subject, there stands this verse, confessedly, on the highest Trinitarian authority, an interpolation, a spurious intruder, a positive fraud upon the sacred text, in all our Bibles; and not only so, but read, preached from, quoted, and argued from, as part and parcel of the genuine, the inspired word of God! In the Book of Common Prayer, in the Epistle for the first Sunday after Easter, it stands as part of the lesson of the day, to be read therefore in the Protestant Episcopal Church once in the year at least. Why is this? Why, throughout this vast Republic, why throughout the United Kingdom and its wide-spread dependencies, wherever the English Church has a being, should this verse be retained and read in its solemn worship, read, though it be but once in a year, without note or comment? Why, for that church is not alone in fault in this respect; why should it be ever read as a portion of revealed truth, in any church, by any minister of the Christian Religion? No matter how long, or how widely circulated it has been in printed Bibles of any or even every language, from the first essay of Guttemburg in 1450 to this hour, until ancient Greek manuscripts, authenticated beyond all reasonable suspicion or doubt, can be produced, containing the verse, and thus demonstrating its genuineness, every man, as he values the truth and divinity of the Christian religion, as he would protect the sacred text from all objections of unbelievers, as he would be accredited for honesty and freedom from mere sectarian prejudice, is bound to protest against the continuance of this verse in the holy place which it has usurped, and do what he may to restore the Scriptures to their purity.

Does the question arise, How came the verse where it is, in the received text of Scripture? Let me answer in the words of Sir Isaac Newton. "The history of the corruption," he says, "in short, is this. First, some of the Latins interpreted the spirit, water, and blood" (the present 8th verse), "of the Father, Son, and Holy Ghost, to prove them one." ("A mystical interpretation," remarks Bishop Middleton, "adopted by some of the Fathers, but unwarranted by Scripture.") "Then Jerome, for the same end, inserted the Trinity in express words into his version. Out of him, the Africans began to allege it against the Vandals, about sixty-four years after his death, (about A. D. 484.) Afterwards the Latins noted his variations in the margins of their books; and thence it began at length to creep into the text by transcribing, and that chiefly in the twelfth and following centuries, when disputing was revived by the schoolmen. And when printing came up, it crept out of the Latin into the printed Greek, against authorities of all the Greek manuscripts, and ancient Versions; and from the Venetian presses it went soon after into Greece."

Before leaving the subject, it seems necessary to say a few words upon the interpretation of the verse which has been under consideration, supposing for a moment that it were a genuine text of Scripture. For I beg it may be borne in mind, that though some Trinitarians have seemed extremely anxious to retain it, even to this hour, that they may use it as a proof-text of the dogma of the Trinity, yet others, and of the most learned class, have viewed it differently. They who deny the doctrine of the Trinity, Unitarians universally, apprehend nothing from this text, properly and intelligently interpreted. The grammatical structure of the sentence in the original

Greek, and the analogy distinctly traceable between that, and legitimate passages both in the Gospels and Epistles, as well as the very connexion in which it appears in this 1st Epistle of St. John, concur to show, that it is not a dogmatic Trinity in unity which is taught, nor a numerical unity, nor a unity of essense or nature; but a unity of consent or agreement in the testimony. For this we have the highest Trinitarian authority. Such, for exam-ample, as that of Beza, who says: "They (the Father, the Word, and the Holy Ghost) as entirely agree, as if they were one witness." Calvin, too, comments on it thus: "The expression 'these three are one,' does not relate to *essence*, but to *agreement* or *consent* rather. The meaning is, the Father and His eternal Word and Spirit, harmoniously bear testimony to Christ. Some copies accordingly read εις εν (i. e. agree in one thing). But although you read εν εισιν (are one), as it is in other copies, still there is no doubt that the Father, Word, and Spirit are said to be one, in the same sense as the blood and water and spirit in the verse immediately succeeding."

Le Clerc says: "All the most learned interpreters interpret 'are one' of *consent*. And the reason why they understand these words of *consent* is, first, because they are so taken in John x. 30, and xvii. 21; secondly, because here the discourse is about a unity of testimony, and not about a unity of nature."

Father Simon says: "The most learned writers on the New Testament do not expound it with reference to the Trinity. * * * * It is, therefore, to no purpose to dispute about the addition of a passage, which does not of itself clearly establish the doctrine of a Trinity, of persons in the Godhead. * * * * 'These three,' says Father Amelote, 'are one in their testimony.'"

Prof. Porson evidently held the same view. He says: "Though a temperate critic might, from a diligent examination of the Apostle's argument, be induced to doubt, whether the one essence of the Trinity was here intended, how few of such critics were in the primitive Church, and how few are in our own!"

Dr. Davidson says: "Too much stress has been laid on this clause by the Orthodox in general; as if it contained an indubitable proof of the doctrine (of the Holy Trinity). Granting its authenticity, I would not place it beside other texts, relating to the same subject. I think it far from being decisive, or even applicable to the point. It seems to be entirely foreign from the design of the writer, and the scope of his argument, to understand the words 'are one,' supposing them to be authentic, of unity of essence or nature. *Consent*, or *unanimity of purpose*, would clearly accord with the preceding context; but *consubstantiality* would mar the connexion, and destroy the coherence of the passage."

Bishop Middleton says: "I suppose 'are one,' in verse 7, to be expressive only of *consent* or *unanimity*, and not of the consubstantiality of the Divine Persons. * * * That 'are one,' in the supposed verse 7, would not bear any other sense, has been admitted by very zealous Trinitarians; of which number was the late Bishop Horsley." He then refers to the use of the same phrase in 1 Cor. iii. 8, John xvii. 22, and adds: "These passages, I think, decide the import of the expression in John x. 30, and wherever else it occurs in the New Testament."

In this interpretation, then, of "*the supposed verse*," as Bishop Middleton very properly styles it, that it denotes or teaches the oneness of testimony, and not oneness of essence, or a numerical oneness, agree also Ma-

senius, Nichusius, and Hemmengius; McKnight, Rosenmüller, Lücke, and Bloomfield; Erasmus, Schleusner, Bishop Burgess, Dr. J. Pye Smith, Jaspis, and others.

What, then, is the result? Supposing that the mass of evidence against the *genuineness* of the text could be all set aside, what then? Many of the ablest Trinitarian critics and commentators concede that it affords no proof of the dogma of the Trinity. Is this concession of no importance? Is it not of vast importance? It is the only passage — the only passage which even appears to state this dogma — that can be found throughout the entire sacred canon of the Bible; and it is granted, by the highest Trinitarian authority, that it is only an *apparent* statement; since it means no such thing! If this be so, we may well believe, with the Church of Rome, and with *the extreme right* of the High Church party in the English Established, and the American Protestant Episcopal Church, that the doctrine of the Trinity, essential, fundamental, as they declare it in the Christian faith, is not a doctrine of Scripture, but of tradition. Bishop Clayton, in a speech delivered on the 2d of Feb. 1756, in the Irish House of Lords, himself a Protestant Bishop of the Establishment, declared, that "The strongest abettors of the Nicene creed, do not so much as pretend, that the doctrine of the consubstantiality of the Father and the Son, is to be found in the Scriptures; but only in the writings of some of the primitive Fathers." In that same speech, he manfully resisted, as grossly inconsistent with the principles of the Reformation, the purpose of establishing "as a rule of faith, any doctrine which is founded barely on tradition, and is not plainly and clearly revealed in the Scriptures!" Such

admissions, that the doctrine of the Trinity is not of Scripture, but of tradition, accumulate upon us in these days of light. The Oxford Tractarians are quick and ready upon this ground. One of that school, "a clergyman nominated, it is said, by the Bishop of London to one of the largest churches of his diocese," Rev. Mr. Bennett, thinks, that neither he nor "any Christian could have found out for himself in the Bible * * * the doctrine of the Holy Trinity. Is it possible," he asks, "that you, or I, or any one, be he ever so gifted with the powers of man, could have deduced and invented (i. e. discovered) for himself, this most wonderful and mysterious doctrine out of the Bible? There is no mention of the Trinity in unity to be found in Scripture, in so many direct words. That God is one and yet three, three and yet one, is not said, in so many distinct words, in the Bible; and yet it is a most vital doctrine. We have always had it in the Church!" We need not, however, go three thousand miles for these admissions, since in our own land, the authorized organ of the Episcopate of the diocese of New York, has within the year made the same in its columns. Some of the Oxford Divines go even farther. For one of them says: "The early Church did conceal these same Church doctrines," i. e. the Trinity, &c. "The early *Church*," he adds, "did the very thing, which I have been supposing *Scripture* does, — conceal these high truths!" So, then, neither in the *early* Church, nor in the Scriptures, can any marks of a belief of "this most vital doctrine" be found! One would think, a little of the too common abuse of Unitarians, for perverting Scripture, in order to get rid of the Trinity, might well be spared.

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TO THE

DIVINE GOODNESS.

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EVIDENCES OF GOD'S GOODNESS.

LUKE, xviii. 19.

"NONE IS GOOD, SAVE ONE, THAT IS GOD."

This is the testimony of the best of created beings, to the character of the Creator. In the judgment of Jesus, who at the same time disclaims the application of the epithet to himself, there is but One, who deserves to be called good, that is God. The goodness of all other beings becomes evil in the presence of the divine goodness, as the light of the brightest fires is dim before the beams of the sun.

There is a courteous way of acknowledging the goodness of God, common among men, which resembles the veneration paid by most subjects to the reigning monarch, and is of a piece with the political fiction, that "the king can do no wrong" It seems irreverent, to many, to inquire into the grounds of their own confidence in God. The idea that God is not good is so shocking, that they will take it for granted he is good. It is so essential to their peace to believe this, that any evidence of it is im-

pertinent. But there are manifest disadvantages attending this hasty and wholesale kind of faith, this easy assent. It after all leaves only a very indistinct impression on the mind, and those who thus readily acknowledge the goodness of God, are still found grievously complaining of what happens under his providence, as if the events of life had no connexion whatever with the divine character.

A practical, sustaining, and vital faith in God's goodness, is based upon a perception of the soul of goodness, which is manifested in the works and ways of God. To make our veneration or love of God worth anything, we must *know* him, and we can only know him through his works, his providence, and his revelation of himself in the soul, and in Jesus Christ. We must "taste and see that the Lord is good." We require for our own sakes, evidence of God's goodness. Our acknowledgment of his excellence can do *him* little good. "God is not worshipped at men's hands as though he needed anything, seeing he giveth life and breath, and all things." But to feel and understand his goodness, is of the utmost concern to our happiness and improvement. We are not doing any indignity to our Creator, when we subject his character to the closest scrutiny. "Of your own selves," is his language to us, "judge ye what is right. Are not my ways equal, are not your ways unequal, O house of Israel."

God condescends to explain himself, to interpret the darkness of his providence, to justify his government. Indeed the revelations of his word through inspired messengers, are proofs of his desire to meet the doubts and questionings of his children. Nature and Providence, the works and ways of God, have always laid open before

men, but to these heaven has added direct and supernatural light, that man's heart might have the amplest means of understanding the character of him who made and rules him. Let us then see what reasons we have for believing in the goodness of God.

There are four different sources of the knowledge of God. There are, first, Nature, or the works of God; secondly, the human Soul, the rational and moral image of God; thirdly, Providence, or the ordinary government of God as seen in the workings of human affairs; fourthly and lastly, Revelation, coming to its most luminous point in the person of Christ. From these sources we derive all our knowledge of the divine Being and character. Let us examine briefly these four witnesses to the divine character, — Nature, the human Soul, Providence, and Jesus Christ.

I. And first, Nature. In all ages, and among all people, the benignity of nature has been felt and acknowledged. Kind mother, is the affectionate appellation with which Heathen and Christian have greeted her. Nature has won the reverence and love of those who have denied the being and attributes of its great Maker. The atheist has declared *her* his only God, and a better one than the Christian possesses. The constancy of her laws, the regularity of the seasons, the unfailing fertility of the earth, the richness and variety of its products, the abundance of its provisions against the wants of its numerous tribes of animated beings, the comparative scarcity of injurious substances, and their ministration in skilful hands to the good of man — poisons become the most powerful agents of restoration to health, under the direction of medical science, — the vast amount of sentient happiness in ani-

mated Nature, evinced in all the ordinary sounds, from the hum of insects, to the song of birds, to the laugh of man; the beauty with which the earth is clad, its robe of green, spangled with flowers; and finally, the evident tendency in Nature to repair any injuries which may happen through the clashing or overaction of her energies, all speak the benevolence of the Creator.

What would surprise us so much, as to discover a law in Nature, the manifest tendency of which was malignant and injurious? And what more characterizes the discoveries of modern science, what clue has done more to guide its investigations to success, than the principle that Nature does nothing in vain, and nothing which is not indisputably useful and beneficent? Those phenomena, which at first view seem evil and disastrous, are found to have a benevolent cause, and on the whole a benevolent operation.

Storms, earthquakes, and volcanic eruptions, are not without their uses, and however destructive they may sometimes prove, their influence upon the general health and safety of the globe is now fully recognised. It is not to be denied that there is evil and imperfection in Nature, but it is enough for us to see that the evil is the exception, and not the rule, and that the evident and unquestionable disposition and tendency of her works is good. And, indeed, it is only when we consider Nature with reference to man's physical and temporary happiness, that we can admit any deficiency. For the very evils which might be enumerated, have an obvious connexion with his moral welfare, and by the discipline they lend him, more than atone for the labor and anxiety they cost him. Nature stops her kindness short of ruinous indulgence. She is

bountiful, generous, kind, but she is not doting and disposed to pet and spoil her child. Nor does she so cushion and bolster him up, that he can stand without effort, and never learn to go alone. There are beautiful bounds to Nature's bounty. The earth yields enough to sustain generously the whole human family; but she yields it to human industry; and what a terrible calamity would it become, did she do it spontaneously! Nature's laws are all subject to abuse; they all possess a power to injure as well as to bless, and this is essential to their twofold office, to enrich and to teach. There is nothing so good in Nature that man may not pervert it. The wisdom and benevolence of Providence is as much illustrated in this as in anything, that Nature, with all her maternal bounty and tenderness, is still a moral teacher, and in everlasting league with the justice and holiness of its maker and the conscience of man. There is a retributive power in Nature — she punishes sloth, carelessness, and excess, and warns ignorance and presumption. Her richest sweets become the most virulent acids to the glutton, her most cheering cordials, the most stupefying drugs to the intemperate. She gives nothing which is not dangerous and baleful, except it be mixed up with the wit, the prudence, and the principle of man. There is a double benevolence in Nature; "she is twice blessed." That in her which might at first seem a drawback upon her infinite goodness, proves upon examination to be only a heightened excellence. The bounds within which she keeps her bounty are as benevolent as the bounty itself, and the severe side of her face betrays only the solicitude, the care, and the watchfulness of her maternal heart. In fine, outward nature, the material universe, is beautifully, divinely

adapted to the nature and wants of man; it consults his happiness and his improvement in what it gives and in what it keeps back, in what it bestows upon him, and in what it exacts from him. If Nature were made only for the brute, it might possibly be improved, but it is for rational and moral man, and it is impossible to conceive a more beneficent ministry than it thus affords to his welfare and improvement. God's goodness and holiness are equally illustrated in its marvellous phenomena. This is the testimony of the first witness.

II. If we summon now the second witness, the human soul, what testimony will it bear to the character of God? Let us remember that we are in quest of proofs of the divine goodness. Man is God's creature, his only rational and moral creature; whom he declares to be made in his own image. Unless man possess a nature which upon the whole is fashioned to produce his happiness, and unless the reflection which his whole being casts is characteristically benevolent in its features, we might well doubt the goodness of his Creator. Nothing, therefore, has done more to cloud over and darken the divine character, than misconceptions and abuse of human nature. The very efforts whose object it has been to exalt God at man's expense, have had a totally different result. God is most honored when his greatest works are best appreciated. The human soul is the eye through which God is alone seen, and if we depreciate human understanding or conscience, we throw suspicion over the only organs by which the existence and character of the Creator are to be known.

Take man then as he is, or as he ever has been, a creature of twofold nature; made up of appetites and passions, of rational and moral powers; take him with all his weakness,

folly, sin and violence upon his head; take him as he is found in the worst times, and in the worst circumstances, as well as in the best, and deny if you can, that his nature, taken together, with all its checks and balances, with all its capacities and tendencies, with its lengthened future before it, is not the glorious workmanship of a benevolent Being! Let us keep none of the dreadful passions, the lustful appetites, the mean selfishness of man out of sight. We seek the truth, and not a lie. The point for us to decide is this; whether a being destined to immortal life, and the highest rational and moral happiness, could be framed with a nature different from man's. The question is, whether God does not exhibit his benevolence in designing man for this future greatness and happiness; and whether the risks, exposure and painful discipline, injury and wrong by which his education is accomplished, are not richly compensated and fully justified by the result? Take away human appetites and passions, and you greatly diminish human misery, but you vastly more diminish human happiness and human energy. Take away human will, and you render wilfulness impossible, but at the same stroke abolish virtue. Render any vice to which human nature is subject impossible, and you blot out a corresponding grace. Selfishness is the fault of a creature capable of disinterestedness; jealousy is the disease of love; anger is the perversion of that spirit of resistance to injury and wrong, which makes patriots and philanthropists. There is no quality in man, which in its place and in due subjection to other powers, does not add to the beauty and increase the strength and harmony of human nature. We may safely defy objectors and slanderers of God's image, to point out a tendency or quality in our nature

whose design is not benevolent. Human passions become injurious only in excess. A will-less, passionless creature could never possess any qualities to admire or love.

It may be said, I know, that a nature whose ordinary development is so imperfect as man's, however beautiful its original constitution, does not redound to the praise of God's goodness, who is responsible, not merely for a *good* design, but for a practicable one. We may be pointed to the long ages of human darkness, abounding crime, and prevailing selfishness; we may be called on to pass our eye over the mournful annals of humanity, and then be asked, Whether that sad procession bears witness to God's goodness! Whither, I ask, does that procession wend? I see it far back, coming out of clouds and thick darkness. I see it passing through barren and monotonous tracks, now fighting its terrible way through fields of blood, now halting, as if it were never to proceed again, in the shadow of its own ignorance and superstition. But lo! the light of art and of learning gleams upon its path! and there, behold! a sudden, glorious illumination from heaven brightening its track. The clouds are rolling from its ranks. The arts of peace, the ensigns of pure religion mingle in the train. It winds now through a region of private homes; school-houses and churches adorn its pathway, and there, in the distance, over the line of its progress, hovers a glory, which nothing but the universal spread and prevalence of sound morality, active reason, general education, uninterrupted peace, and brotherly love could produce. Thither does this procession wend! Oh! glorious consummation! and who can say how indispensably necessary the pil-

grimage, with all its hardships and perils, its mortifications and delays, has been to the success of the journey? God, to whom a thousand years are as one day, takes his own time to accomplish his own results. But I ask, whether a nature, which time and trial only and certainly improve; a nature, in which the better qualities, in due time prevail over the worse, and which is capable of reaching a state in which the bad is no longer bad, but ministers to the good; a nature, which in all its complication, exposure, error, and sin, yet seems the only one which could ultimately attain the glory which inspiration tells us is prepared for it, — whether such a nature is not the highest proof of the goodness of him who made it?

Nay, further, who does not see the strongest confirmation of God's goodness, and the greatest attestation to the worth of man's nature, in the very fact, that this nature demands that God's goodness shall be established, before it will worship him? Whence did we derive our ideas of goodness? whence our veneration for principle? What renders us capable of carrying on the very discussion in which we are engaged? What supplies our interest in it? The nature which God has given us, and that nature, the faint reflection of his own.

And oh! consider again, what a revelation of God's goodness we have in the natural benevolence of man to man! I speak not now of the triumph of principle and justice, but only of the spontaneous kindness, the natural sympathy, the universal disposition to serve, which characterizes man's intercourse with man. We account him a monster, who, when his interests are not at stake, is not prompt to acts of helpfulness and service. Malig-

nity, or even frigid indifference, rarely makes a home in the human bosom. The breast of savage and heathen is full of the milk of human kindness. I know how this milk will curdle under the breath of passion and self-interest; but how mighty is the boon, that the vast majority of human emotions are kindly? that the first impulses of the heart are generous and affectionate?

And again, what shall we say of the revelation of God's heart, made in his establishment of the domestic relations of life? Are the exquisite ties of home, the mighty and blessed bonds that knit our families together, no testimony to the tenderness of him who created them? Who can look upon the absorbing passion that melts two human hearts together in the fond fervor of their youth, and makes them each the other's world and better self; a passion that has power to transfigure and glorify all within its sphere, and make for the time, with its own lustrous reality, all imaginations pale and dull, and hope less vivid than fruition; who can see this without some new and delightful vision of the goodness of him that strung the human heart to such heavenly harmonies?

So, too, had God wished to give the liveliest image of his own paternal tenderness, could he have furnished every human being with a more affecting testimony than in the love which each in turn has experienced, lying in a mother's bosom, fed at her breast, folded in her arms, hushed to rest by her songs, watched by her sleepless eyes, and loved with her boundless heart? What proof of God's fatherhood is so strong as that we find in our own parental bosoms? None but the great Father could have made earthly fathers. God in himself includes, in all its forms, all the love which makes the different loving relationships of

life; all that is meant by father, mother, son, daughter, brother, sister, husband, wife, friend, are but different streams from the same fountain-head, and that fountain is God. Oh! is not the human heart a revelation of divine goodness? Is not the soul a willing witness to the excellence of the Divine Being, whose image it bears? Such is the testimony of the second witness.

III. And in the third place, What is the testimony which God's Providence bears to the divine character? It is impossible to separate God's Providence from his works, or from the nature of man, for through them his Providence manifests itself; and we have already considered many points which properly belong to this division of the subject. But there are some evils to which our condition is incident, which are often alleged as lying against the divine goodness, which I have reserved for this head. Let us confine ourselves to three, — the inequality of human condition; the triumph of vice and prostration of virtue; the terrible uncertainty of life and the awful shadow of death, more awful when it falls upon those we love, than when it blights our own being.

As to the inequality of human condition, — as far as this is an evil, it belongs to the imperfections which time is remedying; and the fact that there is a progress and tendency towards the removal of such evils, is as strong a proof of the divine benignity, as though they were already gone. The advancement of the race in science, learning, enlightenment, is gradually undermining political, civil, religious and social oppression; is instituting more and freer competition, equalizing wealth, and lifting all men to a higher level and an essential equality. But there is a *good* side to this fact. As far as human ine-

quality grows out of difference of endowments, varieties of taste, gradations of industry, and shades of character, it is a blessing. It has a retributive truth and beauty in it; it illustrates the divine love of variety, and ministers to the welfare and happiness of all. If there is unlikeness, there must be inequality; and if there is no unlikeness, there is monotony and death. There must, for the general good, be those in authority and those under authority, those that lead and those that follow, those who look up reverentially, and those who look down protectingly; and half the beauty and use, the charity and sensibility of life, grows out of the inequalities of human condition. In a country like ours, where there is no fixed or hereditary class either of rich or poor, but each is perpetually passing into the other — the upper down, and the lower up — there is nothing to regret, or with which to charge God's Providence; and to this state the world is rapidly coming. I fully believe that God's Providnece in regard to this point is wholly justified, and that his benevolence shines broadly through it.

If we look next at the alleged unrighteousness in the moral government of God, by which the good are allowed to suffer and the bad are permitted to prosper, the first obvious reply is, that *it is not true* in any sense which redounds to the divine discredit; for vice never for one instant enjoyed the rewards of virtue, and virtue never for a moment suffered the penalties of vice. But it is true, that outward prosperity sometimes follows wickedness, and that outward adversity sometimes attends moral excellence. This is essential to any moral government whatever. There could be no virtue, were man perpetually bribed with external rewards. Goodness is its own

proper reward, and he who complains that virtue has put no money in his purse, is not worthy of the smiles of heaven, and doubtless misses them in his heart. Besides, it is not often true that roguery and crime of themselves bring even outward prosperity. It is a universally admitted maxim, that "honesty is the best policy," and I think it would be found that the outward success, the authority, the influence, the domestic comfort, the respectability, the happiness of the world, ordinarily belonged to those who deserved them, and who in seeking "righteousness," have had "all other things added unto them." We should not be so much surprised at the triumphs of ill desert, if they were not on the whole rare. And, even when we see the bad prosperous, they generally owe their prosperity not to their evil, but to their good qualities, and God is not so jealous that he will not bless what is good even in the most vicious man. Thus, sagacity, enterprise, toil, watchfulness, self-denial, all in themselves good, will be apt to succeed, even when connected with qualities evil in themselves, as selfishness, falsehood, and jealousy. But it is what is good or innocent, and not what is evil, on which Providence then smiles. And let us, still further and finally, remember that "the end is not yet." Whether the peace of mind, the bright and beckoning future, which suffering virtue enjoys, is not more than an equivalent for any temporary splendor which accompanies vice, which dares not look itself or its gloomy prospects in the face, judge ye, oh human heart!

And finally, to conclude the list of grievances, the precariousness of life, the rupture of earthly ties, the wounding of our tenderest affections by bereavement, is alleged against the goodness of God's Providence. And who

offers the plea? An immortal being, that shrinks at and refuses to enter the door by which he passes to a higher and more perfect state of being! Seeing that God's goodness could not content itself with keeping us forever in an imperfect state, could anything be more benignant than the method by which he transfers us to a higher and happier residence? He kindly conceals the day and the hour of a change which cannot but be painful, and distributes it along through the whole period of seventy years. We may last to the end, we may go at any time. To unite us with that world, to interlace our interests and our affections with it, and make us willing to go at his call, our friends are sent before us, and every family completes its circle only by including the residents of that celestial sphere. As if to show the beauty and comprehensiveness, the attractive and varied character of those abodes, not only the aged and the worn are carried thither, but tender infancy and promising youth, beauty in its pride, and manhood in its power, genius and worth are caught up thither to adorn and jewel the heavenly habitations. And, then, the beautiful ministry of sickness and decline! domestic love waiting at the bedside of disease, every tender and gentle affection called forth in the well, every patient and perfect grace in the ill; the heart enlarging and swelling as the pulses of hope and fear flow through it, the transitoriness and incompleteness of the world revealing themselves in the brightness of heaven that forms the very ceiling of the sick room,— domestic ties all made stronger and holier, with every common sorrow that affects the household! Do not these thoughts reconcile us to the precariousness of life, the dispensations of sickness, and the visitations of death? Oh! death is not without his

smiles. The chamber of the dying is often the nearest place to heaven, and the fragrance of the other happy and loving world floats in its dim and quiet atmosphere. The looks of unutterable love that fill all countenances there; manhood lending a ministry of feminine softness to the beloved victim of that hour; all hearts subdued and melted into purity and affection; no earthly passion, desire, or thought polluting the sacred presence of death; the presence of God felt in the stillness; all, sometimes make the chamber and the hour of death most hallowed and most heavenly. I would not live in a world like ours without death! I would not possess friends who could not die! Every relation is hallowed and heightened by this exposure. It is hard to conceive what must be the glory and perfection of that future world, where death is not needed to solemnize existence, to chasten passion, and exalt affection. But this world has no spots that add to its beauty and its sacredness so much as its places of graves; and there is no dispensation of God, that shows more of his wisdom and his goodness, than human liability to sickness and death. If these be the chief objections to the benignity of Providence, may we not safely say, that the third witness testifies to the goodness of God?

IV. And fourthly and lastly, and with the utmost brevity, what is the testimony of Jesus Christ to this point? I say not of revelation, for Christ is the great revelation of God.

Do we often enough reflect upon the blessed truth, that Jesus is the express image of God, and the brightness of his person? Do we take to our hearts the comfort, that all the boundless love of Jesus, his gentle dealing with the sinful, his compassionate and forgiving temper, his

interest in individual cases of suffering and bereavement, his affectionate ministry to the humble and despised, his utter freedom from acerbity and jealousy, from harsh and ascetic construction of motives, the disposition by which he attracted publicans and sinners about him, and befriended those who were utterly outcast and abandoned, the temper which illustrated itself in his dealings with the Samaritans, whom the Jews hated, and of whom they thought and said every wrong, but whom he lost no opportunity to raise to respect and sympathy, that character, whose heavenly patience and meekness, whose suffering and dying love, we have so lately considered, — do we think, I say, that this character is the complete image and likeness of God? That God made Jesus, endowed and directed him, that he spake the words, and did the works of his *Father*, and fulfilled only *his* will? As gentle, forgiving, benevolent, merciful, considerate, and affectionate as Jesus, such and more is God! Any quality that would be incompatible with Jesus's character, is inconsistent with God's! Oh! how before this blessed truth, fly the dreadful visions of an angry, impatient, jealous, and vindictive God! Shall not those who would so gladly have thrown themselves upon Jesus's forbearance and love, cast themselves upon the God and Father of Jesus Christ? Yes, let us ask no further proof of God's goodness. The Supreme Ruler of the universe chooses to be seen by his earthly creatures, in the face of Jesus Christ. That humble, meek, and holy sufferer reveals to us the compassion and long-suffering of God! Not in awful authority, not in jealous indignation, not in a consuming fire, not in clouds and darkness, not in tones of thunder and letters of lightning does God reveal him-

self; but in the sympathizing heart, the warm *human* heart, the gentle, lowly form, the uncomplaining, self-forgetting, pitying, loving character of our Saviour!

Can we not believe then, that God is good, that there is none good but one, — that is God? Nature, humanity, providence, Jesus Christ, all bear glorious testimony to this infinitely great and sustaining truth. "God is good," is the hourly repeated cry which goes forth, through all the realms of the prophet, from the tops of Moslem minarets and mosques. "God is good," let Christian towers and altars respond with a more confident and joyous tone. "God is good," let the heavens reply, till the universe, now filled with his presence and his love, is also filled with the great and resounding recognition of his Fatherhood.

1st Series No. 215.

THE

TWENTIETH REPORT

OF THE

AMERICAN UNITARIAN ASSOCIATION,

WITH THE

PROCEEDINGS OF THE ANNUAL MEETING,

MAY 27, 1845.

BOSTON:
JAMES MUNROE & CO., 131 WASHINGTON STREET.
JUNE, 1845.
Price 6 Cents.

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31, Devonshire Street.

TWENTIETH ANNIVERSARY.

The Twentieth Anniversary of the American Unitarian Association was celebrated on Tuesday evening, May 27th, 1844. The meeting for business was in the Berry Street Vestry, at nine o'clock, A. M., Hon. Stephen Fairbanks in the chair. Prayers were offered by Rev. Frederick A. Farley, of Brooklyn, N. Y.

An amendment to the 5th Article of the Constitution, proposed by Rev. Mr. Farley at the last Annual Meeting, came up for consideration; and after a full discussion, was amended, and unanimously adopted. It requires the addition of three to the Board of Directors, two of whom at least shall be laymen.

A Resolution, offered by Rev. Mr. Lothrop, as a substitute for some propositions presented by Rev. Dr. Gannett, authorizing and instructing the Executive Committee to appoint a travelling Agent, with a suitable salary, was passed.

On motion of Mr. Geo. G. Channing, a vote was passed, requesting the Executive Committee, should they think it expedient, to procure an Act of Incorporation for the Association, at the next session of the Legislature.

Rev. F. A. Farley, Dummer R. Chapman, Esq., Rev.

Samuel Barrett, and Hon. Albert Fearing were appointed a Committee to nominate the Officers for the ensuing year.

The Association then adjourned.

The meeting for the choice of Officers was held in the same place, at half past six o'clock, P. M.

The Treasurer's Report was read and accepted.

Statement of the Receipts and Expenditures of the American Unitarian Association, from May 28, 1844, to May 27, 1845.

RECEIPTS.

Balance in the Treasury May 28, 1844, as per account then rendered,		$2223 03
From Auxiliary Associations and Subscriptions,	2577 11	
" Donations,	300 07	
" Life Members,	455 00	
" Sales of Tracts,	147 55	
" Societies and Individuals for Western Missions,	290 00	
" Societies and Individuals for the Relief of Churches needing aid,	1906 11	
" Donations for building a Church at Rockford, Ill.,	540 45	
" Donations for building a Church at Windsor, Vt.,	200 00	
" Donations for building a Church at Hartford, Conn.,	570 00	
" Donations for aid of Meadville Theological School,	121 22	
" Donations for aid of Unitarian Society in Sharon,	725 00	

From Domestic Missionary Fund, being the amount appropriated by the Executive Board exclusive of $3641.98 subscribed to the A. U. A. received through them,	$500 00	
" American Unitarian Association, part of the interest of the permanent fund,	700 00	
		9032 54
		$11,255 54

EXPENDITURES.

For Paper, and Printing and Binding Tracts and Books for distribution,	1467 81	
" Salary of the General Secretary for 1 year,	1800 00	
" Travelling Expenses of do.,	100 00	
" Rent of Office, Tract Agency, &c.,	200 00	
" Incidental expenses,	169 09	
		3736 90
" Aid of Unitarian Soc. in Milwaukee,* W. T.,	167 00	
" " " " Geneva,* Ill.	100 00	
" " " " Hillsboro,* Ill.	390 00	
" " " " Chicago, Ill.	75 00	
" " " " Vernon, N. Y.	100 00	
" " " " Syracuse,* N. Y.	167 00	
" " " " Hartford, Conn.	241 00	
" " " " Southington, Conn.	100 00	
" " " " Albany,* N. Y.	525 00	
" " Mariner's Church* at Providence,	42 00	
" " Unitarian Society in Windsor,* Vt.	150 00	
" " " " Standish, Me.	75 00	
" " " " Augusta, "	75 00	
" " " " Saco, "	50 00	
" " " " Manchester, N. H.	100 00	
" " " " Greenfield, Mass.	100 00	
" " " " Cabotville,* "	266 00	

* The payments and appropriations marked thus (*) have been made, wholly or in part, from funds specially designated by the Donors to be applied to those purposes.

For Aid of Unitarian Soc. in Dennis, Mass.		$50 00	
" " " " Southboro, "		50 00	
" " New " " Lowell, "		100 00	
" " " " " E. Lexington, "		50 00	
" " " " South Natick, "		100 00	
" " " " Lincoln, "		50 00	
" " " " Sudbury, "		50 00	
" " " " Chelsea, "		50 00	
" " " " Sharon,* "		1000 00	
			4223 00
" " New Theological School in Meadville, Pa.		200 00	
" " " " " Belvidere, Ill.		100 00	
			300 00
" Missionary Services at the West,			
Rev. A. H. Conant,		150 00	
" W. G. Eliot,		120 00	
" F. T. Gray,		120 00	
" T. J. Griffiths,		100 00	
" J. H. Hayward,		150 00	
" John Walworth,		100 00	
			740 00
" " " in N. York and N. England,			
Rev. W. H. Lord,		10 00	
" J. Harrington, jr.		20 00	
" Rufus Ellis,		40 00	
" Wm. Adam,		30 00	
" Herman Snow,		50 00	
			150 00
			9149 90
Balance on hand to new account,			2105 64
			$11,255 54

HENRY P. FAIRBANKS, Treasurer.

Boston, May 27th, 1844.

APPROPRIATIONS.

The following sums have been appropriated by the Executive Committee, but not yet drawn from the Treasury, viz.:

For building a church at Rockford,* Ill.	$775 00	
" " " Hartford,* Ct.	570 00	
" " " Windsor, Vt.	100 00	
		1445 00
For Aid of Unitarian Soc. in Montreal,*	100 00	
" " " Cannelton,* Ind.	100 00	
" " " Albany, N. Y.	100 00	
" " " Windsor, Vt.	150 00	
" " " Manchester,* N. H.	300 00	
" " " Calais,* Me.	169 59	
" " " Standish, "	75 00	
" " " Topsham, "	130 00	
" " " Augusta, "	50 00	
" " " Athol, Mass.	100 00	
" " " New Salem, "	100 00	
" " " Pepperell, "	75 00	
" " " Southboro, "	50 00	
" " " Sudbury, "	50 00	
" " " South Natick, Ms.	100 00	
" " " Lincoln, Mass.	50 00	
" " " Dennis, "	50 00	
" " " Sharon, "	50 00	
" " " Chelsea, "	50 00	
" " New " Lowell, "	100 00	
" " " " South Boston,	250 00	
		2199 59
For aid of Theological School in Meadville, Pa.		200 00
For Missionary Services in Towns on Connecticut River,	30 00	
Rev. Mr. Stone, of Beverly, for Missionary Services,	100 00	

Rev. John Walworth, for Missionary Services,		100 00	
" Mr. Barr,	" "	100 00	
" A. H. Conant,*	" "	300 00	
" W. P. Huntington,*	" "	100 00	
" Hermon Snow,	" "	50 00	
			780 00
			$4624 59

Boston, June 2, 1845. The undersigned have examined the foregoing account, and find the same to be correctly cast and properly vouched.

THOMAS TARBELL,
HENRY LORING, } *Auditors.*

The resignation of Hon. Joseph Story, as President, with expressions of deep interest in the objects and success of the Association, was presented to the meeting.

An amendment to the Constitution, proposed at the last anniversary by N. A. Barrett, Esq., requiring two of the Directors to retire annually, was adopted.

The Committee of nomination made their report; and the following Officers were then chosen.

OFFICERS OF THE AMERICAN UNITARIAN ASSOCIATION, 1845-46.

PRESIDENT.

Rev. Orville Dewey, D. D., New York.

VICE PRESIDENTS.

Hon. Joseph Lyman, Mass.
" Charles H. Atherton, N. H.
" Stephen Longfellow, Me.
Henry Wheaton, Esq. N. Y.
Henry Payson, Esq. Md.
Hon. William Cranch, D. C.
" Samuel S. Wilde, Mass.
" Samuel Hoar, "
" Richard Sullivan, "
" Lemuel H. Arnold, R. I.
H. J. Huidekoper, Esq., Penn.
Hon. Daniel A. White, Mass.
" John Fairfield, Me.
" James M. Wayne, Ga.
James H. Wells, Esq., Ct.

EXECUTIVE COMMITTEE.

Rev. Artemas B. Muzzey,
" George E. Ellis,
" Nathaniel Hall,
" James F. Clarke,
Henry B. Rogers, Esq.,
Isaiah Bangs, Esq.,
} *Directors.*

Rev. Charles Briggs, *General Secretary.*
" Samuel K. Lothrop, *Assistant Secretary.*
Henry P. Fairbanks, Esq., *Treasurer.*

Adjourned to the Church.

The public exercises of the occasion were attended, at half past seven o'clock, in the Federal Street Church After prayers by Rev. A. A. Livermore, of Keene, N. H., the Report of the Executive Committee was read.

TWENTIETH ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE.

We have come together, Christian friends, to speak of the condition and prospects of this Association, and to increase an interest in its objects.

It is incumbent on us to do what we can to fulfil the expectations of those pious and devoted men, who, twenty years ago, met here to consult for the welfare of our churches and the cause of Christian truth; and who, in faith and in prayer, laid the foundations of this institution — an institution which we trust will, in coming time, be more and more associated with all that is truly evangelical, all that is inspiring in Christian effort, and elevating in religious hope. Among those early friends and supporters of this Association, were Bancroft, Thayer, Kirkland, Channing, Ware, Greenwood and Saltonstall,— names ever to be loved and venerated. And while we cherish their memories, we would imbibe their spirit and copy their example.

The Committee, in fulfilling their trust, have aimed to make a faithful and judicious use of the means in their power. We have had applications for aid from almost every part of the country, and it has often been a question with us, whether we should concentrate our efforts more in New England, in building up and sustaining the old societies, or should do more for missionary objects at a distance, and particularly in the West. But after a

long and careful examination of the subject, we are convinced of the importance and the duty of dividing our means between these objects; that while the one *must* be done, the other should not be left undone.

Of the twenty-seven societies which we have assisted the past year, 3 are in Maine, 1 in New Hampshire, 1 in Vermont, 13 in Massachusetts, 2 in Connecticut, 2 in New York, 1 in Kentucky, 1 in Missouri, and 3 in Illinois. We have aided about the same number of societies through the labors of our missionaries.

And we are happy to state, that the encouragement afforded to destitute societies has generally been productive of good fruits; has infused new life into them, and produced an increased interest in religion. In many instances they have, after a few years, been in a condition not only to sustain themselves, but to contribute to the support of others; and funds to a considerable amount are thus annually paid back to us.

When speaking of destitute societies, we cannot help referring to destitute clergymen. There is many a devoted minister in all the denominations, though we are here called upon to speak only of our own, who, with nothing for his age, and the support of his family when his labors shall cease, struggles on from year to year for a bare subsistence, laboring necessarily too much in other vineyards than that of his Lord. Yes, there are such whom we know, — men of talents, learning and piety, — men who deserve a better lot, and of whom, in a certain sense, the world is not worthy. In behalf of these we call on our more favored brethren for help. Let funds, even of a moderate amount, be sent to our treasury for this object, and many pressing wants would be relieved,

and many prayers of gratitude would ascend; and by an entire devotion of labor in the spiritual vineyard, the church would be enlarged and blessed.

There has been a great demand for our monthly publications. We have issued during the year from 70,000 to 80,000; and have, besides, circulated a large number of those previously published. And we have heard from various parts of the country of the good they have done, the prejudices and doubts they have removed, the faith they have strengthened and confirmed, and the comfort and hope they have imparted.

"I have distributed, says one of our missionaries, within three years more than 300 volumes of books, and 3000 tracts; and I regard it as a most effective method of exerting a wide and lasting moral and religious influence. I feel grateful for the privilege of being thus employed, as the almoner of others' bounty, for the supply of the intellectual and moral wants of multitudes, who have thus received spiritual nourishment and strength, and been enriched with durable riches."

Another of our western preachers says: "I have just been invited to visit a town thirty miles from Louisville to preach. The invitation came from a gentleman to whom I sent a number of our Tracts. He says he has read them with deep interest, and circulated them among his friends, and that he and many of those friends find themselves to have been Unitarians all their lives."

A large portion of our resources are derived from associations auxiliary to this, and from life memberships. Twenty of these associations have been formed the past year, and seventeen names have been added to the list of life members. Other associations have been visited and

enlarged; and we would again call the attention of laymen as well as clergymen to this subject, and earnestly recommend, as a means of usefulness, and a source of religious improvement, that they should be established in all our societies.

Our receipts, as may be seen from the Treasurer's Report, including the amount on hand at the commencement of the year, are $11,255.54, and the expenditures and appropriations $13,774.49.

We would express our thanks to those who have made donations to the Association, some of whom have not permitted their names to be known; and likewise to those who are regarding its interests prospectively. Four individuals have made provision in their wills for liberal sums to be left to it. In one instance the interest of the funds, together with a portion of the principal, is to be annually appropriated to the building of churches and the support of missionaries in the West.

The Committee have made the subject of theological education an object of peculiar attention; and early in the year we aided in establishing the Divinity School at Meadville, in Western Pennsylvania. We selected a clergyman, peculiarly adapted to the situation, to take charge of it, and guaranteed to him a salary for his services for five years; and it is now in successful operation. H. J. Huidekoper, Esq., has given a building for a chapel and lecture rooms, and is otherwise a great benefactor to the institution. And Mr. Frederick Huidekoper performs the duties of Professor gratuitously. Rev. Mr. Stebbins, the Principal of the institution, after giving an account of the Text-Books and Library, gives the following description of the school.

"We have arranged a course of study, to occupy three years. Students, however, who wish, can pursue a partial course, taking such studies along with the class in regular course as they may choose. As many of our students have not had very good advantages for early education, our purpose is to make our course one of mental discipline, as well as of theological information. The students are, therefore, required fully to master the arguments of their text books. Divinity Hall is amply sufficient for all the purposes of the school, containing as it does two lecture rooms and a chapel. The class of this year numbers nine. Three of these are preachers of the Christian denomination; one is a Methodist; one a Christian who does not yet preach; and four are Unitarians; — three of whom are from New England. They are all men of promise. Our prospects for another class are good. We have had communications, in one form and another, from twenty-six. Of these we shall rely upon from eight to twelve.

As far as funds are concerned, we are out of debt. Our friends have been thoughtful of us so far; and as we need, I have no doubt we shall receive assistance. Our students are, many of them, poor. They have *no* means. One of them has walked some Sundays thirty miles to preach; and another twenty miles. They are ready and willing to do all that human nature can endure for the purpose of working their way through the school. But they cannot do impossibilities. The actual expenses of the student for his support here, not including his clothes, amount to from 45 to 60 dollars for the forty weeks, as he is able to find cheap boarding places. We hope to obtain board so that the cost, exclusive of fuel,

lights and washing, shall not be over forty dollars per year. Now if we could have a few scholarships of from 20 to 30 dollars each, many young men would be able to go through who cannot now. Our school has been looked upon with favor by our Christian friends of this region. Resolutions have been passed in our favor by two of their conferences. Their young preachers who are here seem perfectly satisfied, and make every exertion in their power to continue through the whole course. My opinion now is that the school will succeed, and be the means of great good to the cause of truth in the West."

We have employed missionaries for about the same amount of time and extent of labor as in the two previous years. More are wanted in New England and the Middle States, and especially in the new States and Territories. Iowa and Wisconsin call loudly for them.

"Wisconsin, says one of our missionaries, presents an extensive and promising field for missionary labor. Many of its inhabitants are hungering and thirsting for religious instruction. It is settled in a great measure by emigrants from the Eastern States, many of whom sympathize with us, and are anxiously waiting to hear the voice of our preachers. I have witnessed the tears of the father and the mother, as they spoke of their eastern home, and the privileges of their youth. We can bear, they said, the privations of a new country with patience; but to be deprived of the blessings of the sanctuary, and the preaching we so much value and love, this is our greatest trial. We want our children should hear the pure Gospel preached as we did."

"I speak in behalf of the poor and the needy, — of those who cannot make their voice heard except through

me, — and I ask your Association for the appointment of a missionary in the vicinity of Rock River, where the most promising opening is presented to circulate books and tracts, to establish Sabbath schools, and build up societies. Such an appointment would indeed be like 'bread cast upon the waters.'"

"I think an effort, remarks another of our clergymen, a strenuous and decided effort, should be made for Illinois and Wisconsin at this forming period of their institutions, this crisis of their history; and I do not believe there is a spot in the civilized world, where so much might be done with so little effort. A missionary of decided talents and earnestness, might go through the length and breadth of the land, gathering great congregations, and laying the foundation of new societies."

"The prospect of the advancement of Unitarianism in this place and the surrounding country, says the Principal of the Belvidere Institution, was never equally promising. A minister, determined to concentrate the best energies of head and heart, resolved to meet opposition with true Christian firmness, could not here fail of success. It is with deep regret that I see so broad a field, which must for a time be left; yet I feel that our Eastern brethren of like precious faith need but to know of the harvest which may here be gathered, and some herald of a pure Gospel will be sent, ready to do and dare all things in the cause of the Redeemer. I have preached here in log-cabins, school-houses, barns, and in all places where men possessing immortal souls would assemble to listen to the glad tidings of a rational and consistent faith."

Rev. Mr. Gray, of this city, at the request of the Com-

mittee, has visited some of the most important of our missionary stations in the Western States; and, besides being able to bear testimony to the incalculable good the Association has done and is doing there, confirms the accounts given by all our missionaries, of the pressing religious wants of that part of the country.

From a survey of what we have done the past year, and the condition and prospects of the denomination, we find much to encourage and animate us in the discharge of our duty. In Montreal a church has been built during the year, and the prospects of the society are highly encouraging. Since the dedication of the church at Albany, last autumn, the congregations have increased one third. And our brethren at Hartford have commenced building a church, with an energy and a spirit of self-sacrifice that will not fail to raise them up friends and insure their success. We attach great importance to the establishment of societies in places like these. They will exert a wide and salutary influence. In New York and Brooklyn our cause was never so prosperous. And we have favorable accounts of the societies in Western New York, especially in Syracuse, Rochester and Buffalo. Rev. Mr. Hosmer's society, in the latter place, from the great increase of its members, is about enlarging its house of worship. The society at Chicago has increased, and promises to be one of the strongest in the West. A new impulse has been given to the society at Milwaukie, by the labors of Rev. Mr. Lord, who is about to be settled there. A church will be built at Rockford, Ill., in the course of the season; and if sufficient aid can be procured, one will soon be built at Warsaw, in that state. Rev. Mr. Moore, of Quincy, is deeply interested

in building up a society there, and has called on his New England friends for the small assistance required. The Rev. Mr. Eliot's society, in Saint Louis, has had a healthy if not a very rapid growth; and by its truly Christian efforts and sacrifices in providing schools and a ministry for the poor, is worthy of all imitation. It has contributed a thousand dollars the past year to those objects. The society at Louisville is engaged in a similar work. Mr. Farmer is laboring there successfully, with Rev. Mr. Heywood, the pastor of the society, in a ministry at large. They are likewise engaged in missionary labors in the vicinity, particularly in a new society at Cannelton, Ind.

Rev. Mr. Burnap's society, in Baltimore, is entitled to great credit for the encouragement it has given in establishing a ministry and schools for the poor — which, through the labors of Rev. Mr. Dall, have been instrumental of much good. And besides the moral influences of our views in that city, they have doubtless done much towards improving its theology. A correspondent, after speaking of the Unitarian society, remarks, that "there are in Baltimore three other societies, which are decidedly anti-trinitarian, averaging, I should say, two hundred families. One of them is Universalist, one seceders from Presbyterianism, and one Lutheran Independent. They are among the largest congregations in the city."

The condition of the society at Washington has improved. The labors of Mr. Hale the past winter have given it confidence and strength; and nothing is now wanting to insure its permanent success and usefulness but a clergyman adapted to the situation.

Rev. D. Gilman's society, in Charleston, S. C., is exerting a good influence in that city and state. It has a

Book and Tract Society, which has been extensively useful, and it does a great deal to relieve the wants and improve the condition of the poor. There are 150 communicants in the society, fifty of whom are people of color.

We have just heard of a new Unitarian society in one of the upper counties of Georgia, numbering about fifty families, and having lay preaching.

"It has sprung up, says a correspondent in Savannah, almost a natural growth, and is a striking instance to show that our views are peculiarly the unforced and obvious ones, — the very views which unsophisticated and seeking men find in the Bible. These men grew to Unitarianism — were not proselyted."

A popular clergyman in New Orleans, after saying, "I esteem it an honor to be ranked among the glorious fraternity of Unitarian clergymen in the United States," remarks that "upwards of two hundred families are connected with my congregation. The average attendance on the Lord's day is about 1000, — all anti-trinitarian. The church is full, and probably would be if it were as large again. The cause here is truly flourishing. Intelligent men all over the State, when they visit New Orleans, come to our church. Indeed, in a very few years, the vast majority of Protestants throughout Louisiana will be Unitarians."

We hear favorable accounts of our societies in all the New England States. In Massachusetts, and especially in Boston and vicinity, there are indications of growth and prosperity in the denomination. Preparations are being made to build a church in Bedford street, the "Church of the Saviour," and one on Harrison Avenue; both for the accommodation of new societies. Rev. Mr.

Fox preaches to large congregations in the Warren Street Chapel; and much good is anticipated from his labors in that part of the city. A chapel has just been opened with reference to a new society at South Boston, and is filled to overflowing with attentive worshippers. Rev. Mr. Robbins's society has erected a beautiful church, which is soon to be dedicated. A society has been gathered and a church built at Somerville. A new church will be built in Roxbury during the season, and one at Worcester, — the rapidly increasing population of those towns requiring larger accommodations. A Ministry at Large has been established in Lowell, and is principally supported by the liberality of Rev. Mr. Miles's society.

We notice with great pleasure the multiplication of ministries to the poor in our societies. The Ministry at Large established by Dr. Tuckerman, and formerly under the care of this Association, has not only been among the greatest blessings of this city, but has extended its blessed influences far and wide. We see in efforts like these proofs of continued spiritual growth in the denomination. We see in them our views of religion carried out, carried into practice.

We see cause to confide in the steady and healthful extension of the religious spirit and views which we approve, in various parts of Christendom. Especially would we congratulate our brethren in Great Britain, upon the ratified success of a measure, so just in its intent, and so propitious to them in its action, as the Dissenters' Chapels Bill. In the passage of that bill we see the prevalence of a better spirit than has hitherto been manifested towards them, and we hope and trust that their dark days of oppression and wrong are passed, and that they now see the dawn of a brighter day.

Regarding our views of religion as the purest form of Christianity, we cannot but hope that they are, in the providence of God, destined yet more and more to bless our country and the world. And, as we desire the highest good of our fellow beings, we wish for their prevalence. They will, we are confident, meet the wants of many, very many, who can never welcome religion in any other form. Yes, they will guide, comfort and bless thousands, who, without them, must be in the darkness of unbelief, without God, and without hope in the world. And it is for this, for such influences, the welfare and happiness of immortal beings, that we should hope, and pray, and labor, and whenever and wherever the call may come, make sacrifices for the diffusion of these views, till they shall reach every mind and touch every heart in their enlightening and saving power.

But however much, Christian friends, we may value our faith, and labor to extend it; though it be to us a satisfactory and a sufficient faith — sufficient for all the duties, trials, and temptations of life, and full of blessed hope, — still, our great concern should be, to reduce this faith to practice, to show it in our lives and conversation. How few are there who live up to this faith! alas, how few! The great want in the Christian Church, is the Christian life, — the life of Christ.

Rev. Mr. Lothrop offered the following Resolutions:

Resolved, That we regard the publication and distribution of Tracts, faithfully prepared, and judiciously selected, of a mingled doctrinal and practical character,

as one of the simplest, most direct and efficacious means of diffusing Christian truth, and promoting Christian righteousness, and that it is the duty of the Executive Committee to give, as heretofore, special attention to this department of their labors, as one of the most important of the modes of operation originally contemplated by this Association.

Resolved, That we regard Theological Education, the raising up from generation to generation of a learned, well-disciplined, and thoroughly furnished clergy, to take the charge of our churches, and defend and diffuse the truth as it is in Jesus, to be an object of highest interest and importance, and that we cordially approve of efforts made, and the aid extended by the Executive Committee in establishing a Theological Seminary at Meadville, Penn.

Resolved, That we regard Missionary efforts, the strengthening of feeble churches, and establishing new ones, and the sending forth of preachers into the waste places of the land, in New England, as well as in the West, to be an object to which the attention and efforts of this Association, of all who are interested in the preservation of civil and religious liberty, the moral and social destiny of this nation, and the salvation of souls, should be unceasingly devoted, — and that we are encouraged by the result of our past labors in this respect, to more zealous and persevering efforts.

Rev. Mr. Farley, of Brooklyn, N. Y., first addressed the meeting.

Mr. President: — I rise to move the acceptance of the Report; and really, Sir, such a motion can, I think,

meet no opposition here. Our worthy Secretary seems to have dipped his pencil only in the brightest colors. From all quarters, upon every topic, he has gathered up whatever is bright and fair, for our encouragement. Nor do I mean, Sir, to raise a doubt as to the general correctness of the Report, or intimate the slightest hint that it is exaggerated. Some investigations which I have lately been engaged in, into the statistics of our denomination, seem to me fully to bear the Secretary out. This crowded auditory, coming together from our churches, with looks full of expectation and hope, may rest assured then, that we have made, and are making progress. Not in members only, but in the true spirit of Christian love, philanthropy, piety. The dawn of a better day has broke. Elements, as they seemed to many mere lookers-on, of mere discord, have proved the very reverse. The results of this morning's deliberations, which some of our own number feared almost to enter upon, lest schism and strife should only have full play, have shown ourselves and the world, that a religious body, bound together by no set articles of a creed, by no complex ecclesiastical polity, by no central power armed with pains and penalties, can yet hold together the more firmly and lovingly by reason of that very freedom, which permits every mind to think for itself upon all subjects which arise. We rose from those deliberations with the most entire and hearty unanimity.

The subject of Tracts is a prominent one in that Report; and indeed this has always formed one of the most important departments of the operations of this Association. Every year, Sir, satisfies me more and more of the importance of this department of our labors; and it is

with feelings of very honest pride, that we may point to the eighteen volumes which have been already issued, as a series of no temporary, but permanent value. I believe the times demand a very full, decided, manly assertion of the great distinctive doctrines which we believe; a clear and ample exposition of the grounds on which they rest; and more active exertions for their diffusion. We can do this by our Tracts; and we can do it efficiently and well. The members of our communion have little idea, how much an individual may do, who will avail himself of almost every-day opportunities for the distribution of Tracts. I know of one who keeps by him at his place of business a supply; and though engaged in very extensive commercial operations, never loses sight of such opportunities. When some of his friends of the denomination to which he once belonged, or of any of the so-called Orthodox churches, come in his way either to remonstrate against or discuss his heresy, he quietly asks them to take and read for themselves. In this way he becomes a missionary of no feeble power. I once felt great repugnance to the Orthodox plan of gratuitous distribution in our towns and cities; but chiefly on account of the principle on which it avowedly proceeded, or rather the application of that principle. The distribution was to be to all who were destitute of religious instruction; and then, forsooth, the remarkably charitable construction of the rule was, that all Roman Catholic, Universalist, and Unitarian families were thus destitute! and so they, and even their ministers, were to be thus visited, and actually were! The principle and the construction of it have been alike abandoned, and now the distribution is universal. Why may we not do likewise? Why may

we not, especially where our views are little known and much misrepresented, avail ourselves of this most valuable means of diffusing a knowledge of the simple truths of the Gospel as we understand and hold them? Besides, new generations are coming up in constant succession. No pains are spared by our brethren of other denominations to keep the young, as they come upon the stage, instructed in what they honestly think the great truths and doctrines of revealed religion. If we are not ready to do our part in the work, — if we are willing that they who are following close upon us as we pass away, — they who are to succeed us when we are gone, shall grow up ignorant or indifferent upon these momentous subjects, then it were well for us to be still. But if we value our faith as the truth of God; if we desire to give it free course that it may be glorified; if we wish our children and children's children to receive and transmit it pure, to rejoice in and be blessed by it, — then we must be up and doing. Mr. President, I heartily commend to the Executive Board the most active prosecution of the work of publishing Tracts, — and to our churches and auxiliary associations the most active efforts for their distribution. Thus in one most important way shall we be doing our part in spreading a knowledge of the truth.

Rev. Mr. Holland, of Rochester, N. Y., next spoke: —In rising to speak to two or three of the Resolutions, Mr. President, I would remark, generally, that so far from the Secretary's Report being at all exaggerated, he could not have made so moderate a statement of affairs, had he visited, as I wish he had, the churches in my section of country. As I am the only person present

who has visited the Meadville Institution, where I assisted at the Dedication of its Divinity Hall, — a word first upon this. As I approached Meadville, at the close of a beautiful autumnal day, as the setting sun kindled the whole horizon with a gorgeous light, I was struck with the beauty of the place, its profound quiet, its embosomed peace. For health, scenery, stillness, and economy of living, no Western town with which I am acquainted bears any comparison with Meadville. But what is of even more account, the spirit of both professors and students is above praise. They are earnest, devoted, laborious men — patient under difficulty, undaunted by opposition, resolved on progress, consecrated to doing good. The officers of the school find it necessary to hold back the young men from too excessive devotion to study; and the only fear we have for their teachers is the same. At Syracuse, where last year we lamented over the bereavement of the devoted Storer's flock and feared for its future, there is now a larger congregation, and a more earnest state of feeling than ever before. Our excellent brother May finds his position all he could ask. And I may say generally of those New York churches which border upon the line of Western travel, that they have signal reasons to thank God and take courage.

But, with your permission, Mr. President, from the detail of progress I would rise to a few thoughts upon the general good effected by your more distant operations. You have encouraged us to go forward. The flickering taper in some school-house or obscure hall, you have changed, by a wise liberality, into the golden candlestick of an humble but permanent church. What is that church doing away from your oversight? In the first

place, Sir, according to the prophesied effect of our ministrations in new places, many persons have been brought under sanctuary influences from a state of utter indifference. Many and many have said to me in my visits in these more distant parishes — "We never cared for preaching before. Sunday is a new day to us now. We never went to church before but from compulsion; now compulsion could hardly keep us away." As the greater part of these are young merchants, or merchants' clerks (and in the rapid changes of Western life, the clerk of to-day may be the master to-morrow, and the principal becomes in turn the subordinate), the extension of Christian influences to this interesting class seems to me an unspeakable good.

But active minds, like the class whom our ministry gathers together, seldom remain merely indifferent. Goaded on by envenomed attacks, they very easily take the stand-point of utter hostility to religion. Christianity has been so disguised and degraded, they have turned from it in loathing. Reason, affection and conscience have protested against it. But when they find their way to our simple chapels they are amazed. The haggard beldame, with tresses of hissing snakes and tongue of scorpion sting, changes to the mountain-nymph, "with zone unbound," with cheering smile and tone of generous welcome. Instead of being fiercely denounced or coolly insulted, they find an unexpected kindness, against which their hearts will not keep sealed forever. Very encouraging instances of this might be related were there time.

A third beneficent influence, is that exerted over other denominations. The other Sunday evening as I passed

home from my own service, I heard my ministry denounced as "highway robbery," and all liberal Christians of all shades of belief marked with the "indelible brand of Cain," "not one of whom the Almighty could ever make serious." It was pleasant the next day to find that this stranger's voice was as painful to his own denomination generally as to us; that his denunciations fell powerless to the ground. I have myself experienced unexpected kindness at the hands of those called "Orthodox." Their dying beds I have been more than once summoned to attend; their churches have been repeatedly opened to me for preaching; they have welcomed my participation, yes, have sought it eagerly, in the various benevolent enterprises of the day. The result is, that these keepers of the public conscience have modified their severity of tone not a little, have sought to address the higher powers of our nature, have felt more charity among themselves, and practised more to others. This indirect action in elevating, softening and spiritualizing the popular Christianity around us, were reward enough for a tenfold effort. The fatigue of nearly five hundred miles uninterrupted travel will not allow me to say more.

Rev. Mr. Bellows of New York then addressed the meeting. He said that the Association had great cause to rejoice in what had been advanced by the Secretary in his Report. All persons knew that the theology of the country was fast becoming modified through the prevalence of Unitarian views. For this reason he would encourage the Theological School at Meadville—do all in his power to build it up. He was satisfied, as others must be upon examination, that Unitarianism was not destined to

so rapid an increase hereafter as it had received in years gone by This was owing in a great measure to the wants of the liberal community being met by a corresponding liberality of opinion and instruction on the part of other denominations. He would not erect new pulpits with the hope to advance Unitarianism, but he would infuse its liberal and truly Christian elements into other pulpits. The last Sabbath, he had heard the Rev. Dr. Bushnell of Hartford preach. If such liberal sentiments as he advanced were to prevail generally, it would augur ill for independence of Unitarian effort, but react most forcibly upon the exclusiveness of other denominations, and forward most effectually Unitarian doctrine. This was all that was wanted. As sound learning would preserve Unitarian views, it was all important that the Theological School at Meadville should be maintained. It was also important, as it was in the region of the "Christians," who have 1000 churches, and some 150,000 laymen in that county. These people differ little in doctrine from Unitarians, and had made overtures for a union with them. Their students now attend at Meadville; they are only distinct and separate from Unitarians from the want of a sound theological education. Let it be afforded them, and the union with Unitarians will soon be complete. The Reverend gentleman said that they intended in New York to give the Meadville School $1000 for five years. He also spoke of the erection of the new church at Hartford, Ct., which had been pronounced an extravagant operation, as it was estimated to cost $18,000. The people of Hartford had raised $7000, $5600 more had been promised from Boston, which of course would be forthcoming, leaving only six or seven thousand dollars

unprovided for, and to secure which the church itself would be good property. The tastes of the people of Hartford called for a good building — a poor building would be entirely out of keeping with the other churches in that place. He did not think any extravagance had been manifested in the plans of the people of the Hartford church. He thought them entitled to all credit, and to the warm support and encouragement of the Unitarian public. He said many exaggerated rumors had gone forth in relation to the cracking of the walls of the church now being erected for his people in New York. He was happy to say that all damages had been repaired, and that the church would be completed and dedicated in October. He hoped the Semi-Annual Convention would be held there, as he wished to make a demonstration in New York city, where many people do not even know of the existence of a Unitarian Church. Portland had asked for the convention, but the little place must yield to the big place. It had been proposed to deliver a series of seven Lectures in New York at that time, but this had not been determined upon, but would be a subject for future consideration.

Rev. Joseph Harrington spoke next: — I rise, said he, to express my agreement with all that my brother Bellows said; but especially to confirm what he has stated concerning Hartford. I have felt some anxiety, lest an impression should get abroad, that the society there has been premature and extravagant in its operations respecting the erection of its new church; and that thus the fountains of sympathy and help should be sealed up toward it.

It would be well, that the general community should know the spirit that actuates our brethren of the faith in that city. I am conversant with their circumstances, and know well their purposes; and among all the places where I have ministered, I have found nowhere so noble a zeal, sustained by so vital a religious faith. I have nowhere received so strong a grasp of spiritual fellowship, and have nowhere witnessed so generous pecuniary sacrifices.

Eighteen thousand dollars, to some, may sound large, as the cost of a church erected by a new and feeble society; but, Sir, a sum that may seem extravagant under some circumstances, may seem almost niggardly under others. Great things in one place, may be very small things in another place.

Suppose, Sir, a proposition were made, to erect in New York, on Broadway, where the Church of the Messiah now stands, a religious edifice, which should cost only eighteen thousand dollars? why, you would say, such an appropriation savored of folly. A church of respectable appearance, to seat one thousand persons, could not be built in Boston for that money, and including the land, not for double the money. We must remember what Hartford is, — its antiquity, nearly as old as Boston, its wealth, its habits, its respectability, its tastes, — and we must have a church there *in keeping* with these things. It is easy to deride tastes, predilections, habits, but it is not wise to do so. There is no portion of our natures, of our characters, that is to be so carefully heeded, under many circumstances, as these. Tastes are inflexible, are capricious, are unreasonable; and when one would, in the Apostolical sense, be all things to all men to gain

great points, he must respect these tastes a little; at all events he must yield to them somewhat.

There is a view, in which the beautiful, the congruous, the tasteful, is to be regarded as eminently the *useful;* and if by furnishing beauty we secure utility, we have but one course to pursue.

I might illustrate this point by remarking that a man might preach high and holy truth in ill-fitting, tattered garments. The truth he preached would be none the less truth because proclaimed by one with his coat out at the elbows; yet between the truth so preached and the hearts that were to receive it, something would be likely to intervene to deaden its speed and enfeeble its impression. But this is human nature; and the best counsel that could be given to carry that truth home to those hearts, would be to say to the preacher, "You had better go to the tailor and get a whole and well-fitting coat."

In my estimation the Hartford Society have taken the right view of things; and I trust that this community will give them their free sympathy, and that this Association will not neglect to consider their case as one of great moment.

Mr. Harrington before sitting down alluded to one other point, which he considered of paramount importance, namely, that of concentrating appropriations, instead of dispersing them. Seize the great, central spots, said he; give largely to them; make them self-subsistent; do not let your bounty ooze out in a drop here and a drop there, which must speedily evaporate, imparting but limited and temporary refreshment, but let the minute contributions converge into a stream that shall not dry up or intermit; giving permanent strength and gladness; nour-

ishing the societies founded in these growing and promising places, into healthy and vigorous life, and enabling *them* to send the stream onward through other deserts.

Rev. Mr. Whitman of Portland, Me., followed in a similar train of remark, having himself for three Sabbaths supplied the pulpit in Hartford. In behalf of Portland, he said, he was willing to withdraw their claim to having the next Semi-Annual Convention held there, in favor of the superior claims of New York, if the brethren there felt that it was important to them to have it.

Rev. Mr. Bulfinch expressed an opinion somewhat different from those who had preceded him, respecting the expediency of the measures taken in Hartford, while he bore willing testimony to the excellence of character and the fervency of spirit in those who were engaged in the establishment of a Unitarian Society in that city. The spirit existing there was such, that he felt that it was deserving of sympathy and encouragement. They were determined to do the utmost for themselves; and he trusted that their friends here would do much for them also.

Mr. A. B. Fuller, recently from Belvidere, Ill., then spoke, as follows: — It is no very easy task to give utterance to the joyous thoughts which crowd upon my mind, as I look about me upon this vast concourse of Unitarian Christians. To one, who for nearly two years past has been surrounded by those who were ready to brand as infidels all who advocate our distinguishing doctrines, it may well seem cheering to meet once more with those

who love and cherish the views we advocate, and who have assembled to listen to the cheering report of our Secretary, as well as to hear the accounts which brethren bring us of the difficulties, the trials, or the success of the good cause in various portions of the Union.

The bond which connects us as followers of Jesus, is no common one — it has been riveted by the force of truth, endeared by hallowed association with the memory of Channing and Ware, and made sacred by the bitter persecution endured by those who dared to unite themselves with the "sect everywhere spoken against." I have left my residence in northern Illinois, to come to your gathering, to enjoy the spirit-kindling words which I felt assured would this day be uttered, — need I add, that I have not been disappointed, that my heart *is* cheered, *is* benefitted by the good tidings which come to us of the prosperity of the cause of truth and humanity, for such I regard the Unitarian cause. I have visited, as a missionary, many places in Iowa, Wisconsin, Illinois, and other Western States, and it is my firm conviction, that Unitarianism is progressing in despite of all the obstacles placed in its way by unrelenting bigotry, vehement, partisan hatred.

The lamentable manifestations of the sectarian spirit to which I allude, are, thank heaven, becoming *less* numerous. Yet, though we may trust a brighter day is dawning upon our beloved land, I by no means can conscientiously acquiesce in a very prevalent, but erroneous opinion, that instances of party intolerance are rare.

The report of this evening is indeed grateful to those who have retired from the heat and burthen of the con-

flict for a few days, in order to know what result seems promised by the events of the past year, to the warfare waged by truth upon the strongholds of prejudice, ignorance, and error; and the resolutions offered embody the deep-felt conviction of our duty in respect to the diffusion of spiritual light, by the spread of tracts, the establishment of a Theological School, and the devoted efforts of a struggling band of missionaries.

In the circulation of tracts, we desire, that no mere worthless publications should flood the community, but that the fruit of patient research, the expression of devout, earnest faith should be given; and this purpose I believe to be answered by most of the tracts and books of the denomination. We are often told, that the Unitarian faith is too cold, too metaphysical to take deep root in the hearts of the common people. Sir, I reject this charge, as libellous upon our system: Unitarianism is no mere theory, no barren speculation, but a living principle, clear and simple as it is noble and elevating. The common people heard our Saviour gladly, and so hear they now the words of those who advocate the truths *he* revealed, if properly presented.

But this suffices for assertion: now for facts, by way of justification and establishment of my position. I shall testify that which I have seen, and speak that which I do know.

In northern Illinois, I speak within bounds in saying, that at least eight thousand books and tracts have been circulated during the past two years. And who have received them? I answer, precisely those who need them, — the so-called Orthodox, the unlearned, and those who for want of knowledge in respect to a rational faith,

have been groping in darkness and despair. Of other portions of the Union, probably the same could be said. And these tracts have done their mission, as further facts shall testify.

One of our most valued missionaries, who was formerly a Baptist, was first induced to examine the grounds and evidences of his faith, by reading a publication which lay upon the counter of a store in Chicago. It was blown open by the breeze, and he read where chance had opened it; and as he felt the truth of the sentiments he read, he mentally exclaimed, "these are my views faithfully advocated; by what good Baptist brother I must now see." He glanced at the title page, and saw to his surprise that it was a Unitarian publication. He determined to investigate further, and the result you will easily conjecture.

A few years ago, a copy of Channing's works was forwarded to brother Walworth, of Belvidere, by one who will long be held dear by Western Unitarians for his fearless, conscientious efforts to diffuse truth, — I allude to Rev. Mr. Clarke, of this city. To him and the kind lady who furnished the money to be employed so advantageously, I bear the thanks of another person who preaches in the West, and who declares, that his spirit has been delivered from thraldom by the reading of that work. The copy is kept in circulation by our indefatigable brother, and who can estimate the good it is accomplishing?

A few days before leaving the West, I entered the store of a calm, conscientious, and reflecting man, who was too much engrossed to heed my approach. When at last he did interrupt my reflections upon the engrossing

nature of wordly business, he said, "Excuse me, but I am copying from Channing's works, which I have borrowed, and notice but little what is passing about me. It is but a few months since my own heart has been cheered by the light which has now dawned upon my soul, and I wish to impart that same joy to my family, whom I shall now soon see, that those whom I love may be one with me in spirit and in the truth. The happiness which I now feel atones for the gloom which for years has overshadowed my soul." Mr. Bellows, who preceded me this evening, has obviated the necessity of my speaking long upon a subject which lies near my heart,—that of union of effort with the Christian denomination in the dissemination of the truth as it is in Jesus. I thank him for his good counsel. During two years past, I have coöperated with their ministers, and have found them true and faithful heralds of liberal principles. The elements of success seem to lie with the two denominations. A thorough acquaintance would soon bring us in strict union of faith, by securing the merits of both systems of doctrine and church action. I have been warmly received by their clergy and laity, am a member of their Conference, and bear testimony to their simple, fervent spirit.

I joined their Conference, not as having changed a shade of opinion, but as a Unitarian minister, free and determined to advocate my sentiments in every suitable manner. I was received upon the broad and common basis of Christian liberty, the Bible as the only creed, character the sole test of fellowship. That some differences of opinion between us and them exist, I by no means deny; but I do emphatically deny, that these are

essential differences. It is true also, that some bigoted men are among them, yet such are found in every sect in Christendom. Let us do our duty, however, by cultivating kindly feelings, and promoting harmonious effort, and then if a failure attend the exertion for ministerial intercourse and acquaintance, ours is not the responsibility.

One other subject demands remark from me, and then I have done. I have been repeatedly asked this day, as to the condition of Belvidere Academy, of which I have had charge. I rejoice at the sympathy thus manifested by clergy and laity in this Institution, for I feel that it has already achieved much; it will, I trust, more. I only regret, that the sympathy felt has not been earlier shown in a tangible form; yet as it was regarded as an experiment, it was perhaps well that the plan of the Institution should be fairly tested. I leave it at a time of unprecedented prosperity, and do so, not on account of a failure of interest on my part, or that of the people, but on account of ill health, occasioned by too much labor, and from a desire to seek the advantages of study which your vicinity affords, and then, in all probability, shall re-enter the Western vineyard.

Belvidere demands now your attention, and should be supplied with a clergyman and devoted teacher. The difficulties and expenses, which attend upon every new enterprise at the outset, are now met. The Academy commenced with only eighteen students, but has been steadily increasing in efficiency and usefulness, — thanks to the never-failing opposition and bitter persecution of my Baptist and Presbyterian brethren. I closed last winter quarter with one hundred and twenty-eight stu-

dents. The Institution is left in safe hands, has been rented to a teacher for one year, and bids fair to do well. Let us, in view of these and other encouraging circumstances, thank God, and take courage; courage to act as well as to speak; courage to defend what we believe to be the truth; and to nerve our hearts to *live* out the principles we advocate.

Rev. Mr. Jones made a few remarks; after which the Report and Resolutions were unanimously accepted, and the meeting was closed by singing the "Dismission Hymn."

CONSTITUTION

OF THE

AMERICAN UNITARIAN ASSOCIATION.

1. The name of this Association shall be THE AMERICAN UNITARIAN ASSOCIATION.

2. The object of this Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country.

3. Unitarian Christians throughout the United States shall be invited to unite and co-operate with this Association.

4. An annual subscription of one dollar shall constitute a person a member so long as such subscription shall be paid; and a subscription of thirty dollars shall constitute a person a member for life.

5. The officers shall be a President, fifteen Vice Presidents, a General Secretary, who shall have the care of all the business and interests of the Association under the control of the Executive Committee, an Assistant Secretary, who, in case of the absence or sickness of the General Secretary, shall perform such duties of a Recording and Corresponding Secretary as may require immediate attention; a Treasurer and six Directors, two of whom at least shall be laymen; and two of the Directors shall retire annually.

6. The Directors, Secretaries and Treasurer, shall constitute the Executive Committee, who shall meet once in each month, and shall have the direction of the funds and operations of the Association.

7. An annual meeting shall be held, at such time and place as the Executive Committee shall deem advisable, of which due notice shall be given, and at which officers shall be chosen, reports be made, and any other business be transacted which may come before the Association.

8. The Executive Committee shall have power to fill any vacancies which may occur among the officers between any two annual meetings.

9. Any amendment of this Constitution shall be proposed at one annual meeting, and may be accepted at the next anniversary, if two-thirds of the members present be in favor of such amendments.

10. There shall also be a Council of the Association, consisting of not less than twenty-five, nor more than ———— members, to be nominated by the presiding officer, and chosen by a hand vote at the annual meeting, whose duty it shall be, whenever it is necessary, in conjunction with the Executive Committee, to consider and determine what further measures may be taken to increase the usefulness of the Association, by what means they may be carried into execution, and in what manner funds can be provided for the purpose. The Council shall hold a stated annual meeting on the Thursday succeeding the annual meeting of the Association, at 4 o'clock, P. M. The Executive Committee shall call special meetings whenever they shall deem it necessary, or at the request of any five members of the Council; and twelve members shall constitute a quorum. The powers of the Executive Committee with regard to all matters not acted upon by the Council are to remain the same as heretofore.

Vote passed by the Executive Committee, September 23, 1826, as amended March 30, 1830.

Resolved, That every member of the Association be entitled to one copy of every Tract *of the first and second series* published by the Association *during the year for which his subscription is entered*.

Vote of the Executive Committee, passed January 4, 1826.

Voted, That no Society be recognised as auxiliary to this Association, the terms of subscription to which are less than those required in the Constitution of this Association.

Vote passed by the Executive Committee, June 20, 1833.

Voted, That the 11th article of the Constitution be so construed, that any one who shall pay thirty dollars for the General Agency of the American Unitarian Association, either at once or by annual instalments within five years, shall be considered a life member.

CLERGYMEN MEMBERS FOR LIFE.

The following Clergymen have been made members for life of the Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

Abbott, Abiel
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Alger, Horatio
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*Andrews, William
Arnold, A. C. L.
Allen, Joseph H.
*Bancroft, Aaron, D. D.
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Brooks, Charles T.
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* Dead.

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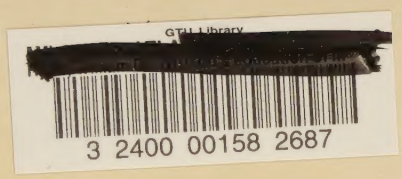

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